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# TERRÆ-FILIUS:

Or, The SECRET

# HISTORY

OF THE

# University of *Oxford*;

IN

# Several ESSAYS.

To which are added,

**REMARKS** upon a late Book, entitled, *University Education*, by **R. NEWTON**, D. D. Principal of *Hart-Hall*.

---

*He is* departed, *indeed*; *but his* Ghost *still hovers about the Ground, haunts the Place of his wonted Abode*, disturbs *the several Apartments with* unseasonable *Visits and strange Noises, and* scares *all those who never expected his* Return *to* this Region *any more.*

NEWTON's Univ. Educ.

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*LONDON:*

Printed for **R. FRANCKLIN**, under *Tom's Coffee-House*, in *Russel-Street*, *Covent-Garden*.

M.DCC.XXVI.

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# PREFACE.

THE diſtance of time between the firſt and ſecond appearance of the following papers, together with the difference in the paſt and preſent ſtate of the univerſity of *Oxford*, make it neceſſary for me to prefix ſomething by way of apology for this work, which may ſeem to thoſe perſons, who are not acquainted with the ſubject in hand, or do not make a proper diſtinction of time, to ſtand in need of a juſtification.

The *undertaker* and *publiſher* of theſe ſheets went to *Oxford* in the year 1716. when the ſeeds of the late *unnatural rebellion* were not yet extinguiſh'd; and continued there till *June* 1719. during which time he was a witneſs of that diſloyal and treaſonable diſpo-



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sition, of those corruptions, follies, and vices, which are complained of in the following book. For the truth of these particulars he appeals to the world, and especially to those who were his contemporaries there, excepting only some, who would think it very hard to be oblig'd to *speak the truth.*

As to my charge of a *treasonable* spirit reigning in the university at that time, I think it so generally known, that I need not use any arguments, or produce any vouchers, to prove it to be just; it was so far from being disowned by the persons possess'd of that spirit, that it was boasted of, in most of their *sermons* and publick *speeches*, tho' under another name, as the chief *ornament* and *glory* of the place: They labour'd to convince the world how strenuous they were in the cause of *high-church* and the *pretender*, by publickly drinking his *health*, defending his *right*, praying for his *restoration*, and caressing his most open and declar'd *adherents*. This is sufficiently confirmed by the prudent steps which the government took, at that time, to prevent their farther designs, by sending a regiment of *dragoons* into the university; a *thing* which is never done, but in cases of the *utmost extremity*. To this we may add the *resolutions* which afterwards passed, in the *house* of

*of lords*, on a complaint of a *Riot* at *Oxford*; by which *resolutions* it appears, according to the judgment of the lords, both spiritual and temporal, after the strictest examination, * that the governors of the university and city of *Oxford* were notoriously guilty of *practices* highly *disrespectful* to his majesty's royal family, and tending to SEDITION.

I will mention but one thing more upon this head, besides what is farther alledged in the following volume, which is the treatment that the *constitution club* received from the *magistrates* and *rulers*, as well as the inferior part of the university; a club, which deserves immortal honour, and the highest encouragement, for their zeal and services to the present happy settlement, in the most *critical* season; for which they were repaid at *Oxford* with persecution and disgrace, with injuries and hardships, and with the most partial and cruel treatment. Were witnesses wanting to the truth of this, I could appeal to several gentlemen of great *distinction*, and *shining ornaments* of their country, who were formerly *members* of that society



* *Vide* the Journals of the *house of lords*, *April* 3. 1717

and at present make a considerable figure in the *house of commons*.

It must be confess'd, indeed, that this *seditious* spirit, and these *treasonable* practices have, of late years, so much *abated*, if not entirely *ceased* there, that it induced his majesty, out of his royal goodness, to distinguish his subjects at *Oxford* with several valuable *donations*, and marks of his affection: Neither ought it to be dissembled, what a *loyal*, *dutiful*, and *grateful* sense they expressed of these favours; of which their *famous address* of thanks, as well as the manner in which it was *sent* to his majesty, is a lasting and memorable instance: nay, so *zealous* were they in this matter, and so fearful lest they should be thought *deficient* in their acknowledgements of royal bounty, that they back'd this address with another, expressed in almost higher strains of gratitude, which the vice-chancellor *condescended* to bring up himself; and the manner, in which they still speak of that *benefaction* at *Oxford*, shews how far they have *alter'd* their sentiments, and how well they *deserve* his majesty's farther encouragement.

But their being good subjects now, does not prove that they were so *nine* or *ten* years ago; nor does their present *loyalty* oblige me to

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to conceal their former *disobedience*; which ought, for many reasons, to be exposed and recorded to posterity.

*First*, were it only as an *historical* fact, and for the information of succeeding ages, who have certainly a right to be made acquainted with the behaviour and practices of their *fore-fathers*.

*Secondly*, for a proof of the *instability* of human affairs, what sudden *changes* are brought about in the world, and how surprisingly *good* is produc'd out of *evil*.

*Thirdly*, to humble the *pride* and *self-sufficiency* of mankind, who ought not to be too much elated with an opinion of their own *knowledge* and *virtue*, when they see that so *famous a nursery* of religion and learning has not been free from very great *errors* and *miscarriages*; as, by the difference in their present conduct, they seem themselves to acknowledge.

*Lastly*, that the present members of that university may have the *glory* which is due to them, for bringing about so *desirable* a work; and that we, whose spiritual welfare depends so much upon the purity of those fountains, *may rejoice and be glad in it.*

We

We are assur'd in scripture, *that there* is more *joy in heaven over* one *sinner that* repenteth, *than over* ninety and nine *just persons who need* no *repentance*. If the same rule is to be observed upon earth, how great and extraordinary should the *national joy* be at present, upon account of this *academical reformation*, when we consider that the number of *penitent sinners* is so large, and of those, who need *no repentance*, so very *small*?

But we may carry this *evangelical* doctrine too far, which obliges us to *forgive* and *rejoice* over our *rebellious repenting* brethren; but not to *reward* and *confide* in them beyond those who need no *political repentance*; for it cannot surely be interpreted to mean, that a man, who has but just escaped the *gallows* or *scaffold*, which he confessedly deserved, has immediately a right to a prime *post*, or an overgrown *pension*.

Indeed the *labourers* in the gospel, *who came in at the* eleventh *hour, received every man a* penny, *as well as those, who had borne the* heat *and* burthen *of the day*; and when the latter *repined* at this, as an unequal distribution, they were severely rebuked for it, because it *did them no wrong*. But, if the master

master of the *vineyard* had paid those, who came in at that *late hour*, every man *a penny*, and had given *nothing* to those, who bore the *heat* and *burthen* of the day, I believe it would have been condemn'd in the *parable*, as a very *hard* and *unjustifiable* proceeding.

This, I say, therefore is straining the sacred text, and is destructive of all *morality* as well as *religion*; for it tends to the encouragement of *rebellion* and makes *loyalty* (instead of being its *own reward*) become its *own punishment*.

It were to be wished indeed, that the stale, political maxim of *obliging our enemies*, under the strange supposition that *our friends will continue to be our friends*, at all events, were as fully exploded in *practice*, as it is in *theory*; for though it is universally condemn'd, by all parties, as *ungrateful*, *base*, and *impolitick*; yet it has had too much influence in the counsels and administrations of *all reigns*; unless, I may be allowed to except the *present*.

However this conduct may serve the purposes of an ambitious *statesman*, who is declining in the esteem of *that party*, upon which he first set out, and by whose *interest* he aggrandiz'd himself; yet it never did, nor ever will

will conduce to the good of any nation, or the glory of any prince.

I shall not insist upon the *baseness* or *ingratitude* of such proceedings, because as *publick honesty* has, long ago, been laught at as a *chimæra*, it would be ridiculous to argue upon *publick gratitude*. But, speaking *politically*, what can any government be said to gain by *such* a conduct? if it engages an *enemy*, does it not also endanger the loss of a *friend*? Or, can an old inveterate adversary, brought over by *venal* motives, be more rely'd upon than a staunch friend, actuated by the *natural* principles and dictates of his heart? — It, is at best, nothing else but giving away with one hand, what they gain with the other; not to mention the hazard, which they run, of being *betray'd* or *undermin'd* by their *new* converts and adherents.

To suppose that *our friends will always be our friends*, however deserted, disregarded, or ill-used, is equally ridiculous with believing that *mercenary proselytes* can be safely confided in, when there is *real* danger. *Zeal* and *affection* to a cause may go a great way in restraining some persons from defection; but men of all parties are equally men, composed of the same flesh and blood, and subject to the same frailties. *Nature will some-*

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*sometimes rebel against principle*, when it is long and grievously provoked by *male-treatment* and *oppression*; as even the grossest patrons of *blind obedience* and *implicit submission* have frequently acknowledg'd by their actions, as well as their words.

It is the glory of those in the *present* administration, that they have conquer'd all opposition, and subdued the hearts of their enemies by the force of *truth* and the *unblameable conduct* of publick affairs, without having recourse to those mean artifices of *deserting their friends*, and suborning the nation's *known enemies* into their service. We now see the publick business going on, without any of those *rubs* and *impediments*, which used to clog the proceedings, and embarrass the designs of men in power. *Those persons* who, sometime ago, were loudest upon these occasions, are now convinced of their error, and by the meer force of *reason*, are obliged to alter their conduct, by joining chearfully, with our present *patriots*, in all schemes and measures for the publick good. They see the weakness of their former arguments; the reasons of their late discontent are quite vanished, and the subjects of popular clamour are laid aside. The necessary, yearly *taxes*, occasional *deficiencies*, and even that dread-

ful

ful topick of *ſtanding armies* have loſt their weight, and are no longer *bug-bears*, to deter them from purſuing the true intereſt of their country. — I ſpeak this, for the honour of *thoſe*, to whom we are oblig'd for this happy COALITION!

Nay, ſhould it, at any time, be thought neceſſary, for the ſafety and glory of this nation, to heap honours upon ſuch men, *becauſe they have been enemies to their country*; and to cruſh others, *for being over-zealous in their duty*, (which poſſibly may be ſometimes objected,) I have nothing to ſay againſt it, however grating it may to *thoſe*, whom it ſhall affect: Little inconveniences muſt be ſubmitted to, for the publick good; and as long as the places of truſt and profit are not engroſſed and monopoliz'd in a few hands, but diſtributed without partiality amongſt the moſt deſerving; as long as *penſions* are beſtowed only upon thoſe, who are intitled to them by their *zeal* and *ſufferings* for the preſent government, and not ſquander'd away upon the *moſt ill-deſerving* men, I think every good ſubject ought to ſit down contented, under all private hardſhips, not without bleſſing thoſe *wiſe heads* and *honeſt hearts*, by which the publick is ſo well ſecur'd!

I muſt

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I muſt, however, beg leave to obſerve, that whenever ſuch *retrograde meaſures* ſhall be judged expedient by thoſe in power, it will be very unreaſonable for them to cry *Turn-coat* firſt, and charge their own fickleneſs upon *thoſe*, who chuſe to abide by their former principles, and will not join with them in their *new* counſels and *tergiverſations*.—But it is ſtill more ridiculous for *any man* to exclaim againſt *Trimming*, even ſuppoſing the charge to be true, who has been *notoriouſly guilty* of that practice himſelf, whenever his *reſentments* or *ambition* have made it convenient.

For my part, I freely confeſs (and let my *enemies* take it for an handle of triumph) that I have been, for a long time, entirely miſtaken in my general opinion of mankind, and the common tranſactions of the world. I once thought there was a real difference in *parties*, and that there was *ſomething more* in thoſe diſtinctions, which have ſo long divided us, than a mere ſtruggle for *power*, and a tryal of skill, between a *few great* men, to determine which of them ſhall be *greateſt*.

I am now convinced of the contrary: I have *ſeen* it; I have *felt* it; and find, by fatal experience, that there is nothing in outward *names* and *profeſſions*; but I begin to conſider moſt of the great diſputes and factions in *po-*



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*liticks* only as ingenious devices to aggrandize a few *designing Knaves*, at the expence of a vast number of honest, *undesigning zealots*, who join with them in the same cause. When this point is once gained, the mask is thrown off, and the next business is to to cajole themselves into the favour of those, whom they had before displeased; which is frequently done by leaving their late vigorous adherents in *the lurch*; or, perhaps, giving them up as *sacrifices* to appease the resentments of the *opposite party*.

I do not mention this with any vain expectations that what I can say will produce the least amendment or alteration; but only by way of apology for my own conduct, in having been *too zealous* in a good cause, and fondly imagining that the rest of the world were as much *in earnest* as myself.

It will probably be objected by the little bigots to a party, and tools to ambition, that it is presumptuous and impertinent for any private person to speak thus freely of men, who move in an orb so far above his own. Such groveling objectors may enjoy their sordid opinions as long as they please, which perhaps will be no longer than they themselves continue in dependance, and their patrons in place. But let them know, that it was always a rooted per-

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perſuaſion in my mind, that every one, who is not become a ſlave by his own conſent, has a right to ſpeak with the utmoſt freedom, conſiſtent with decency and the publick good, of any men, in whatever rank or ſtation they are placed. Let them know farther, that I think it the duty of every member of a free ſociety to maintain his private property, intereſt, and privileges, however ſmall, in that ſociety; and that, for my own particular, I am reſolved to aſſert my right, and defend the little I have left, to the utmoſt of my power; unleſs I find it neceſſary to ſacrifice even that alſo to the ſervice of my country.

With this reſolution I undertook the following work, and, having received ſome marks of diſgrace and ill-uſage in the univerſity, endeavoured, by a very juſt *recrimination*, to vindicate myſelf, and expoſe thoſe who had deprived me of my *right*. I ſhall not, in this place, trouble the reader with the circumſtances of my caſe, and the treatment I met with at *Oxford*, having been, perhaps, too prolix upon that head, in one of the following * papers, to which I refer.

As for the *imprudence* of this undertaking, which has frequently been objected, I confeſs



* *Vide Terræ-Filius* No. xlv.

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it to be ſuch, and that I have all along proceeded, in the bold ſearch of *truth*, without a ſingle view to my own intereſt, without any promiſe or expectation of the ſmalleſt reward, even that of being preſented to a doctor's degree by the univerſity, in return for all my induſtry, and the pains which I have taken in its behalf.

The *worldly-wiſe* and the *prudent* of this generation conſider things only as they reſpect their temporal intereſt and advantage, without any regard to right or wrong, truth or falſhood, any farther than they conduce to their corrupt purpoſes, and ſelfiſh aims. But it is the part of a *ſcholar* and an *honeſt man*, to conſider things *intrinſically*, and to make *truth*, *reaſon*, and *equity*, the ſtandards of all his determinations.—Let us, therefore, put the queſtion before us in that light, and ſee whether the preſent undertaking is blameable or praiſe-worthy, when thus ſet in view.

The only two things to be conſidered in this enquiry, are the *matter* contained in the following ſheets, and the *manner* in which it is treated

As to the FIRST: If the *facts* I have mentioned are true; if my *arguments*, upon thoſe facts are *juſt* and *valid*; if the *practices* I have condemned are really *unwarrantable*, and the whole *tenour* of what I have written tends, in

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in its nature, to the *reformation* of the univerſity, and the intereſt of *loyalty* and *true learning*, I think I deſerve the thanks, inſtead of the clamours and ill-will, of all reaſonable men. — How far ſuch an attempt is *prudent* or *politick*, is quite another queſtion, and nothing to the preſent purpoſe, unleſs we are to admit, (what, I hope, will not be deſired,) that that the world is compoſed of nothing but juggle, grimace, and legerdemain; and that the before mentioned principles of *truth*, *reaſon*, and *equity* are only baits to inſnare the vulgar, and captivate thoſe, whoſe ignorance makes them an eaſy prey.

Upon this iſſue, therefore, I deſire that my performance may be tried. If it can be proved that I have, in general, miſrepreſented matters of fact, that my objections have no force, that I have calumniated the univerſity without any reaſon, and oppoſed the intereſt of ſound learning, I ſhall be contented to bear all that load of infamy, which ſuch practices truly deſerve. But if nothing of this nature can be fixed upon me, I deſire that the *odium* which hath been unjuſtly caſt upon me, for *expoſing* theſe corruptions, may be transferr'd to thoſe who are *guilty* of them. I ſpeak in *general*; for it is impoſſible, in a work of this



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nature, to avoid miſtakes in every trivial circumſtance, and minute particular. What I have myſelf been able to diſcover of that ſort, I have corrected in this edition; and if I am informed of any others, they ſhall alſo be amended in the next; but for the reſt which hitherto remains, or ſhall remain unconfuted, I am reſolved to juſtify it upon all occaſions, and in any manner.

With regard to that part, which relates to the *exerciſes* and *diſcipline* of the univerſity, I muſt put the reader in mind, that I repreſent them as they ſtood *nine* or *ten* years ago, the time when I lay the ſcene of theſe papers; for I muſt confeſs that, of late years, ſome wiſe regulations have been introduced in thoſe reſpects.

I mentioned in * one of my papers, that ſuch a *reformation* was then begun in ſome *colleges*; and I am ſince aſſured that it has got footing in the *publick exerciſes* of the univerſity. I am well informed that the *diſcipline* in general is more ſtrictly regarded; that the *collectors* have been lately curb'd in their *exorbitances*; that *Locke*, *Clarke*, and Sir *Iſaac Newton* begin to find countenance in the ſchools,

* *Vide Terræ-Filium.*

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ſchools, and that *Ariſtotle* ſeems to totter on his antient throne. But, I hope, that I ſhall not be charged with *falſification*, for repreſenting things as they formerly ſtood, becauſe they have ſince been *alter'd* and reformed. I would not, from hence, be thought to arrogate the leaſt part of this *reformation* to myſelf; but, with the utmoſt pleaſure, am ready to impute it, where it is juſtly due, to the prevailing *good ſenſe*, and *unprejudiced underſtanding* of ſeveral ingenious *young* gentlemen, the preſent *ornaments* of that univerſity; and eſpecially to Mr. *Burton*, *fellow* of *Corpus-Chriſti College*, one of the *pro-proctors* for the laſt and the preſent year, a gentleman who bears ſuch a general, good character, both as to *learning* and *probity*, that I will not endeavour to leſſen it, by any obnoxious praiſes which I can beſtow. I am, however, ſincerely glad to hear, that he has attempted this *change*, without incurring upon himſelf that *obloquy* and *clamour*, which uſually attend ſuch *innovations*, and that he lives in the general eſteem of all perſons there, excepting only ſome *pedants* and *bigots* to antiquity, whoſe praiſe or reproach is of equal weight.

*Laſtly*,

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*Laſtly*, as to thoſe *perſonal* matters, which are ſcattered up and down through theſe papers, and particularly with relation to a certain HEAD of a college, (whoſe name is grown nauſeous to the publick,) I will only ſay, that I took all poſſible care to inform myſelf aright in every particular, before I publiſhed it. I did, at that time, appeal to the world, as well as himſelf, for the truth of what I related; and having not yet been contradicted, I preſume that it proceeds from the *notoriety* and *conſciouſneſs* of his guilt. However, I do once more call upon him, in this publick manner, to do himſelf juſtice, if he thinks that he is injured; and promiſe, upon conviction of any material errors, to retract what I have ſaid, and repair the wrong.

But if he thinks proper to make any defence, I muſt deſire and inſiſt upon it, that he will do it, not by private whiſpers in *particular families*, not by vile *back-biting* inſinuations and an *affected* contempt of what I have written; but by plain, open evidence of the *falſity* of my *facts*, or the *inconcluſiveneſs* of my *reaſoning*.

I am confident that he cannot do this; and therefore, however the preſent generation may determine this point againſt me, for the ſake of carrying on little *party views*, or the main-

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maintainance of *bigotted friendſhips*, or from a joint-concern in the ſame *deteſtable practices*; yet, I cannot help anticipating to my ſelf the approbation of poſterity, to whoſe impartial deciſion I chearfully leave this matter, and doubt not that his *memory* will be as infamous in the next age, as his name and character ought to be in this.

But SECONDLY, as to the *manner*, in which I have treated this ſubject (which is the next thing to be conſider'd) I muſt firſt obſerve, that I am not one of thoſe, who think there is any *ſin* or *immorality* in *ridicule* and a *ludicrous* ſtile, provided they are juſtly apply'd; that, in the preſent caſe, if the matters, which I have complained of, be *true*, they cannot be treated in too ſcornful and contemptuous a manner; if they are *not* true, I cannot be juſtify'd for publiſhing ſuch falſhoods, tho' I did it in the *graveſt* and moſt ſolemn ſtile.

In a work of this nature, it is very hard to pleaſe any, and impoſſible to pleaſe all. The different tempers and taſtes of men cannot reliſh the ſame ſtile or manner of writing, any more than the ſame diſh or the ſame diverſion: *fops* love romances; *pedants* love jargon; the *ſplenatick* man delights in ſatire; and the gay *courtier* in panegyrick; ſome are pleas'd with poetry; others with proſe; ſome

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ſome are for plain truths, and ſome for diſguiſe and diſſimulation.

I was aware of this, when I began, and, in my ſecond paper, reſerv'd to my ſelf a liberty to be in what humour I pleas'd, and to vary my *manner* as well as my *ſubject*, hoping thereby to pleaſe moſt ſorts of readers; but I quickly found my ſelf diſappointed in my expectations, having often receiv'd, by the ſame poſt, complaints from ſome of my correſpondents, that I was *too grave* for the character of *Terræ-Filius*; and from others, that I affected *levity* too much for one, who ſtil'd himſelf a *Reformer*.

In anſwer to both theſe objections, I ſhall only beg of my readers to conſider, that as, on one hand, it ought not to be expected that a man ſhould keep his face upon the *broad grin* for *half a year together*; ſo, on the other, I cannot apprehend that it is at all neceſſary for a *reformer* to be a *puritan*, always in the *dumps*, and always holding forth with a diſmal face and a canting tone.

——— *ridiculum acri*
*Fortiùs & meliùs magnas plerumque ſecat res.*

Upon the whole, after the cooleſt review of this undertaking, and the various reflections

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tions which I have been making upon it, for theſe *five years* paſt, I can ſee nothing in it to repent of, but the want of ſufficient abilities to treat a ſubject of ſuch general importance in the manner which it deſerves. But I hope the reader will excuſe ſome imperfections, when he conſiders the nature of my *ſtinted* education, that I was allowed to continue but *three* years at *Oxford*, and was not *twenty four* years of age, when I compleated this undertaking.

Give me leave, for a *concluſion*, to indulge the *natural vanity* of an author, by applying to my own performance the ſelf-exaltation of the celebrated *Horace*; which may ſeem the more excuſable in me, ſince the gratification of this *human foible* is the only reward, which I am ever like to receive for all my zeal and all my labours!

EXEGI *monumentum ære perennius,*
*Regalique ſitu pyramidum altius,*
*Quod non imber edax, non Aquilo impotens*
*Poſſit diruere, aut innumerabilis*
*Annorum ſeries, & fuga temporum.*
Non omnis moriar.

## ERRATA.

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# ERRATA.

PAGE 204. *at the bottom of the page, for* See bishop *Hoadly's* sermon before the house of Lords upon the 29th of *May*, 1717. *read* 1716.

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NUMB. I.

# TERRÆ-FILIUS.

*Fœnum habeo in Cornu.*

WEDNESDAY, *January* 11. 1721.

GENTLEMEN *and* LADIES,

IT is so long since I had the honour of your company at the theatre at *Oxford*, that I am afraid, according to the custom of the world, you have almost forgot your old acquaintance; I will therefore, first of all, put you in mind who I am, and for what reasons I have been thus long silent.

It has, till of late, been a custom, from time immemorial, for one of our family to mount the *Rostrum* at *Oxford* at certain seasons, and divert an innumerable crowd of spectators, who flock'd thither to hear him from all parts, with a merry oration in the *Fescennine* manner, interspers'd with secret history, raillery, and sarcasm, as the occasions of the times supply'd him with matter.



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If a venerable head of a college was caught snug a-bed with his neighbour's wife; or shaking his elbows on a *sunday* morning; or flattering a prime minister for a bishoprick; or coaxing his bedmaker's girl out of her maidenhead, the hoary old sinner might expect to hear of it from our lay-pulpit the next *act*. Or if a celebrated *toast* and a young student were seen together at midnight under a shady myrtle-tree, billing like two pretty turtle-doves, to *him* it belong'd, being a poet as well as an orator, to tell the tender story in a melancholy ditty, adapted to pastoral musick.

Something like this jovial solemnity were the famous *Saturnalian* feasts among the *Romans*, when every scullion and skipkennel had liberty to *tell his master his own*, as the *British* mobility emphatically stile it. Who, said one of them, help'd *Phillis* the chambermaid to make the beds one day, when his lady was a visiting? Or, whose lady kiss'd *Damon* the butler behind a hogshead of *Falernian*, when her husband was hunting the boar? Or, who lost five thousand sesterces at play, and mortgaged his estate to pay it?— 'Twas all water-language at these times, and no exceptions were to be taken.

I cannot indeed say, that our *Oxford act* agrees with the old *Roman* feasts in every particular; for we do not find upon record one instance of any gentleman-lacquey, who was turn'd out of doors upon this account, or met with so much as a broken head for his impertinence. An old manuscript, I confess, in the *Bodleian* library, takes some notice of one *Clodius Snappius*, an old *Sabine* farmer, who being jeer'd in too free a manner by one of his plowmen, replied in a pet, *Why, how now, sirrah; methinks you have a good stock*, and so went home in the dumps: but we read of no bloodshed, nor expulsion from his service.

Notwithstanding what some wise heads have thought to the contrary, I cannot see the great unreasonableness

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reaſonableneſs of ſuch publick licences as theſe at particular ſeaſons: For why ſhould a poor undergraduate be call'd an *idle raſcal*, and a *good for nothing blockhead*, for being perhaps but twice at chapel in one day, or for coming into college at ten or eleven a clock at night, or for a thouſand other greater trifles than theſe; whilſt the grey-headed doctors may indulge themſelves in what debaucheries, and corruptions they pleaſe, with impunity, and without cenſure? Methinks it could not do any great hurt to the univerſities, if the old fellows were to be *jobed* at leaſt once in *four* or *five* years for their irregularities, as the young ones are every day, if they offend.

Indeed, ſome of my predeceſſors have us'd the old gentlemen too roughly, and run their chriſtian patience quite out of breath. One of theſe academical *pickleherrings* ſcurrilouſly affronted the learned preſident of St. *John's* college (in defiance of the ſtatute *de contumeliis compeſcendis*) by ſhaking a box and dice in the theatre, and calling out to him by name, as he came in, in this manner, *Facta eſt alea, doctor, Seven's the main*, in alluſion to a ſcandalous report handed about by the doctor's enemies, that he was guilty of that infamous practice, and had loſt great ſums of *other people's* money at dice; which ſtory all, who have the honour to be acquainted with that profound divine, know to be a moſt groundleſs and impudent defamation.

Several ſuch indignities as theſe having been offer'd to the grave fathers of the univerſity, (the reverend the *heads* and *governors* of colleges and halls) they wince'd like ſo many gall'd horſes, and ſaid to one another, Gentlemen, *theſe are no jeſts*; if we ſuffer this, we ſhall become the ſport of freſhmen and ſervitors; let us expel him, for an example to others not to take ſuch freedoms with their ſuperiors.

And *Terræ-Filius* was accordingly expell'd almoſt every act. Yet, for all that, ſome body was ſtill



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found upon theſe occaſions, endow'd with chriſtian courage enough to rebuke wickedneſs in high places, at the expence of infamy and nakedneſs; the uſual conſequences of incurring eccleſiaſtical diſpleaſure!

To put therefore an entire ſtop to this dangerous practice, of expoſing the *dons* to deriſion and deteſtation, it hath been thought expedient, for the ſafety of their reputations, to have no publick *act* at all for ſome years; and when they have, to have no *Terræ-Filius:* by this means obliging me to ſilence, when there is moſt occaſion for me to open my mouth.

Being of a very talkative temper, and withal ſomething ſplenatick, you muſt needs think, loving readers, how uneaſy this confinement has been to me: to ſee ignorance, ſuperſtition, tyranny and prieſtcraft riding rampant in the ſeminaries of religion; to ſee barefaced, fraudulent actions daily committed by the hands that ought to adminiſter juſtice; to ſee perjury and rebellion publickly preached and inculcated into the minds of youth; to ſee the virtuous munificence of founders and benefactors ſquandered away at *gaming tables*, and amongſt *ſtockjobbers*, or guzzled down in hogſheads of wine, or toſt up in fricaſees and veniſon paſties: I ſay, to ſee all this, and to ſee no publick remedy apply'd or propos'd to be apply'd to this complication of evils, would extort ſatire and indignation from the moſt lukewarm breaſt.

——————*Nam quis iniquæ*
*Tam patiens urbis, tam ferreus ut teneat ſe?*

Being therefore denied the liberty to ridicule vices as I us'd to do, in a publick manner; I have liv'd *incog.* for ſeveral years at *Oxford*, and have been a careful and nice obſerver of all proceedings publick and private, which have been carried on in that place ever ſince; I have remarked the lives and conduct of all perſons of note there, both male and female; and

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and having taken exact minutes of each material circumſtance, I am come up to town, being no longer able to contain my ſelf, and have taken lodgings at a printer's, in order to retail my obſervations out to the world in a weekly half-ſheet, that all perſons, and eſpecially the meaner ſort (who have conceiv'd ſuch a veneration for the univerſities) may judge whether their implicit zeal for thoſe learned bodies (as they are called) be juſtly plac'd or not; and whether, in their preſent unregulated ſtate, they are not the nurſeries of pedantry inſtead of ſound learning, of bigottry inſtead of ſound religion, and of treaſon inſtead of loyalty; whether their ſtatutes (both thoſe of the univerſity and of particular colleges) are not generally perverted, or partially executed; whether the publick diſcipline is not wretchedly neglected, and the publick exerciſes confin'd to nonſenſical jargon, and the mere burleſque of true knowledge; whether even thoſe uſeleſs exerciſes are perform'd as they ought to be; whether the criterion of merit is not render'd very precarious; and whether the method of taking degrees is not very unjuſt and arbitrary; whether moſt benefactions, both publick and private, are not either embezzell'd or miſapply'd; and whether (ſuppoſing all this can be proved) the loud complaints, that have ſo long and ſo often been made to no effect, were reaſonable or not; and whether the regulation, which has been ſo earneſtly expected, was not juſtly and honeſtly expected.



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# TERRÆ-FILIUS. Nº II.

*Obſequium amicos,* VERITAS *odium parit.* Ter.

WEDNESDAY, *January* 18.

THERE is not in nature a more ſenſeleſs piece of impoſture, than that common, eſtabliſh'd maxim, *Truth ought not to be ſpoken at all times.* How this hopeful proverb became ſo current amongſt us, or by whom, ſeems very plain to me; but I will not preſume to determine it, leſt I ſhould be thought partial in my opinion: but thus much, I ſuppoſe, without affronting any body, I may ſay, that it was firſt introduced to cover ſome deſign, which could not be carried on without concealing the TRUTH; and I will add, that every deſign, which cannot otherwiſe be carried on, is a wicked deſign; for that TRUTH tends in its nature either to the diſſervice of man, or the diſhonour of God, or to both (as it certainly does, *if it ought not to be ſpoken at all times*) is a poſition big with miſchief and falſhood; as it diſſolves all obligations, civil and ſpiritual, and reduces all religion, both natural and revealed, to mere chimeras and impoſitions which have no foundation.

I always thought it the great buſineſs of learning and philoſophy to enquire after TRUTH, and to diſcover that ineſtimable jewel (as it uſed to be called) as far as frail nature will allow us. This is what the greateſt men of all ages profeſs'd to be their enquiry, and the ultimate end of all their ſtudies

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ſtudies: they were ſo far from believing that TRUTH was hurtful to mankind, that, on the contrary, they thought it the greateſt ſervice to their fellow-creatures to purſue it with indefatigable application, and to publiſh it unreſervedly amongſt them.

Nay, even in this nation, and in this age, whilſt we call it ſinful and imprudent to *ſpeak the truth*, how often do we hear it inſiſted upon from the pulpit, of what an eternal and divine nature TRUTH is; that it is unalterable, and varies not with times and ſeaſons? If ſo, methinks ſuch a divine bleſſing ought to be made as popular and diffuſive as it can be, for the preſent and future welfare of mankind.

Our religion, God be praiſed, is of ſo excellent and apoſtolical a conſtitution, that it needs no craft, nor diſguiſes, to ſupport it; it fears no examination, but demands it of all its profeſſors; it is built upon the rock of TRUTH, and why ſhould the ſtrength and glory of its foundation be kept a ſecret?

And yet how often do we hear men blamed for *blabbing the truth?* Nay, how often do we hear ſome men openly maintain, that, in many points, the common people ought to be deluded, and kept in the dark, for the preſervation of government and religion?

Eſpecially, amongſt the clergy; if any one of that function, out of a ſcrupulous conſcience, or a tender regard for mankind, condemns his own body for what he thinks wrong in them, or diſputes any doctrine which has been current amongſt them, he is told, *That, ſuppoſing this hopeful point could be made out, yet it became not a clergyman to be concern'd in ſuch dirty work, but he ought to leave it to the laity, who are always ready enough upon ſuch occaſions.*

And we may conſtantly obſerve, as *Soſia* ſays in my motto, that theſe communicative men, who cannot

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cannot keep counſel, but are always divulging the *truth*, meet with the worſt ſort of treatment, and are looked upon as falſe brethren, and falſe ſons of that church, in which they have the honour to ſerve: I have before my eyes ſo many inſtances of this, eſpecially amongſt the wiſeſt and worthieſt of men, that were I to enumerate them, I ſhould be at a loſs where to begin.

This has not only a direct tendency to atheiſm, but is the very eſſence of atheiſm itſelf: it ſuppoſes, indeed, that ſome ſyſtem of theology is neceſſary for the good of civil ſociety; but it ſuppoſes alſo that a falſe one will ſerve the turn; nay, it ſuppoſes farther, and evidently implies, that a falſe one will ſerve the turn better than a true one; and why may not one falſe one, if well contriv'd, do as well as another?

By this artifice every ſtage-hypocrite, and old libertine in authority, impoſes upon mankind what ridiculous doctrines, and wicked practices, he pleaſes: it is, ſays he, a ſin to pry into *either*, or diſcover them to others, if you cannot help diſcovering them your ſelf.

By this means have ill-minded prieſts in all ages wrapt up the amiable *truths* of religion in a cloud of hard names, and cooked them up, like *French ragouſts*, with ſo many different ingredients, that no body knows what to make of them, though all believe them, as they are *chriſtned*, by the name of *myſteries*.

In the ſame manner corrupt ſtateſmen, when they are projecting deſtructive ſchemes againſt their country, conceal their deſigns under plauſible colours and a popular outſide; well knowing, that if TRUTH ſhould come to light, their actions will not ſtand the teſt of examination, and that the ruin, which they were plotting againſt the publick, will fall heavy upon themſelves.

For

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For this reaſon, both prieſts and politicians, who under thoſe characters are deſtroying the religion and liberties of their country, make it their buſineſs, as it is their intereſt, to diſcountenance honeſt and ſincere men, the impartial enquirers after *truth*, the avowed enemies of falſhood and deluſion.

In defiance of all theſe diſcouragements, I TERRÆ-FILIUS, a free-thinker, and a free-ſpeaker, highly incens'd againſt all knavery and impoſture, and not thinking TRUTH ſuch a terrible enemy to religion and good order, as it has been repreſented, do hereby declare war againſt all cheats and deluders, howſoever dignified, or whereſoever reſiding; the fear of obloquy and ill uſage ſhall not deter me from this undertaking, nor ſhall any conſiderations rob me of the liberty of my own thoughts and my own tongue.

In the purſuit of this deſign, I ſhall not confine my ſelf to any particular method; but ſhall be grave or whimſical, ſerious or ludicrous, proſaical or poetical, philoſophical or ſatyrical, argue or tell ſtories, weep over my ſubject, or laugh over it, be in humour, or out of humour, according to whatever paſſion is uppermoſt in my breaſt, whilſt I am writing.

I do not expect that the paſſions of my readers ſhould keep time with my own; for I think it full as arbitrary to obtrude my anger or mirth upon others, as it is to impoſe my faith and opinions: neither do I expect to have it believ'd, when upon ſome particular ſubjects I ſpeak with more than ordinary warmth and aſperity (*Si paulo aſperius quam pro meo more expreſſerim*, as a moſt reverend author has it) that publick ſpirit and publick good, abſtracted from all ſelfiſh motives, are my ſole aim; but I hope that even *perſonal* reſentments may be well-grounded, and conſequently praiſe-worthy.

While

Whilſt therefore the *Britiſh* legiſlature are revenging their injur'd country, and bringing the gigantick *parracides* to juſtice, I judge it no improper time to diſcover other *traytors* and other *plunderers*; *traytors* to the king, whom they have ſworn to obey; and *plunderers* of living ſocieties, as well as of good men deceas'd, their antient founders and benefactors.

The latter of theſe do not ſeem to me much leſs miſchievous than the former; *they* have pillag'd their country of its wealth and its credit; *theſe* of its religion and of every good principle; nay, it is not unlikely (ſince corruption of principles is the firſt ſtep to vice) that our univerſities, or the ſpawn iſſuing from thence, firſt debauch'd the morals of theſe men, and actuated them to thoſe villanies, which they have ſince committed.

The only difference I can ſee between them, is this; that whereas the traiterous *ſtock-jobbers* diſpatch'd their wickedneſs at once, and by their raſhneſs brought down ſudden vengeance upon themſelves; the traiterous *gownmen* proceeded gradually from one corruption to another, and from one iniquity to another; by which means they have hitherto eſcap'd unpuniſh'd, and (for ought I can ſee) will ſtill eſcape.

However, it is pity, methinks, in either caſe, that the innocent ſhould be involv'd with the guilty; for *innocent* of both ſorts there certainly are; God grant that there may be many!

Having now finiſh'd all the introduction I deſign to make to this undertaking, I will proceed in my next paper to expoſe fraud and corruption to the world, and to ſet the famous luminaries of *Great-Britain*, our nurſeries of literature and religion in a new, and in their proper light.



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# TERRÆ-FILIUS. Nº III.

*Quo semel est imbuta recens, servabit Odorem*
*Testa diu.*——

SATURDAY, *January* 21.

THERE cannot be a plainer proof that any society wants a reformation, than to shew undeniably that it is faulty in its constitution, as well as its morals; that the laws made for its preservation and well-being are, many of them, wicked, unreasonable, ridiculous, or contradictory to one another; that, for the most part, those laws, which are so, are more insisted upon, and more rigorously executed than those which are not so; and that errors, of some kind or other, either in the laws themselves, or in the abuse of them, appear almost in every particular.

To give a just account of the state of the university of OXFORD, I must begin where every *freshman* begins, with *admission* and *matriculation*; for it so happens, that the first thing a young man has to do there, is to prostitute his conscience, and enter himself into perjury, at the same time that he enters himself into the university.

If he comes elected from any publick school, as from *Westminster*, *Winchester*, or *Merchant-Taylors*, to be admitted upon the foundation of any college, he swears to a great volume of statutes, which he never read, and to observe a thousand customs, rights and privileges, which he knows nothing

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nothing of, and with which, if he did, he could not perhaps honeſtly comply.

He takes one oath, for example, that he has not an eſtate in *land of inheritance, nor a perpetual penſion of five pounds* per annum, though perhaps he has an eſtate of ten times that value; being taught that it is mere matter of form, and may be very conſcientiouſly complied with, notwithſtanding the ſeeming perjury it includes.

To evade the force of this oath, ſeveral perſons have made their eſtates over *in truſt* to a friend, and *ſometimes* to a *bedmaker*; as a gentleman at *Oxford* did, who locked her up in his cloſet, 'till he had taken the oath, and then diſpoſſeſs'd the poor old woman of her imaginary eſtate, and cancell'd the writings.

That moſt excellent caſuiſt, the preſent biſhop of * *Ely*, in a book entitled, *Chronicon Preciosum*, has, with great judgment and accuracy, diſcuſs'd this point; *viz.* Whether a perſon, who has *an eſtate of inheritance in land, or a perpetual penſion of above five pounds* per annum, *as things now ſtand, may with equity, and a good conſcience, take the aforeſaid oath*; and has determin'd it in the *affirmative*. But I am perſuaded, that that excellent perſon would think it a very laudable deſign, as the value of things is ſo much alter'd ſince the foundation of moſt colleges, to have the ſtatutes alſo alter'd; becauſe many ſcrupulous perſons, however ſafely they might do it, will not take an oath in any other, than the *plain, literal*, and *grammatical* ſenſe of it: neither, in ſtrictneſs, ought the contrary to be commonly practis'd, becauſe it depreciates the value of an oath, and opens a door to numberleſs evaſions and prevarications.

* *Dr. Fleetwood.*

Within

Within fifteen days after his admiſſion into any college, he is obliged to be *matriculated*, or admitted a member of the univerſity; at which time he ſubſcribes the *thirty nine* articles of religion, though often without knowing what he is doing, being ordered to write his name in a book, without mentioning upon what account; for which he pays *ten ſhillings and ſix pence*.

At the ſame time he takes the oaths of allegiance and ſupremacy, which he is prætaught to evade, or think null: ſome have thought themſelves ſufficiently abſolved from them by kiſſing their *thumbs*, inſtead of the book; others, in the croud, or by the favour of an *honeſt* beadle, have not had the book given them at all.

He alſo ſwears to another volume of ſtatutes, which he knows no more of than of his private college-ſtatutes, and which contradict one another in many inſtances, and demand unjuſt compliances in many others; all which he ſwallows ignorantly, and in the dark, without any wicked deſign.

If I ſhould ſay that perjury in this caſe is innocent, as to the perſon perjured, and that the whole ſin lies upon thoſe who enjoin it, I ſhould be catch'd up by ſome of my readers, as maintaining the ſame principles with our *Jacobite High-Church* prieſts, who have ſaddled all their late perjury upon the King who made the oath, applying the moſt *chriſtian* reaſoning of ſage *Hudibras*, ſo well known, upon this occaſion.

But, with my readers good leave, I think there is a great deal of difference between a man's calmly taking an oath, againſt the conviction both of his eyes and his conſcience, for ſordid lucre, or (to put the caſe in the beſt light) for fear of *ſtarving*; and another man's taking a blind oath, which he is unwarily led into, to obey a ſet of laws, which he reaſonably ſuppoſes are good laws, and conſiſtent with one another, (as any one would naturally conclude,) and for no ſordid end.



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Indeed, the *good men* have got a pretty prevarication enough to excuſe their contradictory inconſiſtent ſtatutes, which is this: when a *prior* act, ſay they, is contradicted by a *later* one, the prior one is abrogated of courſe, without any formal repeal; or when a private ſtatute claſhes with the laws of the land, it is null of itſelf, as in the caſe of *ſaying maſs*, for which there ſtill is a ſtatute, to which we ſwear in the heap; but then we are told, that that ſtatute is of courſe abrogated by the *Reformation*.

Now, though this may be true enough in law, or in the nature and reaſon of things, yet I think, at leaſt, there would be no harm in having them *formally* aboliſhed, were it only becauſe they are uſeleſs; for it would remove all poſſible occaſion of complaint and reproach; it would ſatisfy ſcrupulous conſciences, and keep many conſciences more truly ſcrupulous; for when young men ſee that they are obliged to ſwear to one thing, and do another, they will, by degrees, grow harden'd in their minds, and wear off that ſtrictneſs and regard for an oath, which they once had, always finding out, *in the nature and reaſon of things*, ſomewhat to abſolve them from the obligation. Beſides, I am afraid, that, in truth, all ſtatutes, which we have ſworn to obey, ought, in *foro conſcientiæ*, to be obeyed, however unlawful the matter of them may have been rendered by the legiſlature of the land; unleſs, in purſuance thereof, they have been repealed.

What makes me inſiſt upon this more than I otherwiſe ſhould, and ſtrengthens my reaſons for it is, that we find the biſhop of CHESTER, at the royal viſitation of *Maudlin* college, upbraiding them with this very thing: for when Dr. HOUGH, the preſent biſhop of WORCESTER, told him that he would ſubmit to the King as far as was conſiſtent with the ſtatutes; the biſhop ask'd him, *Whether he obſerv'd all thoſe ſtatutes?* —— *You have a ſtatute*, ſaid he, *for* maſs; *why don't you* read maſs? Which Dr. HOUGH was forced to anſwer in the manner beforementioned,

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mentioned, *that the matter of that oath was unlawful; and in ſuch a caſe no man was obliged to obſerve an oath; and beſides, that that ſtatute was taken away by the laws of the land.* See *Ayliffe's* Hiſt. *vol.* I. *p.* 365.

Such a reproach as this, however unjuſt, from the mouth of a biſhop, was warning enough to them to take away, for the future, all occaſion of triumph over the univerſities: but there is a ſtrange temper in ſome men, which will not ſuffer them to part with old foundations, however weak, rotten, and obnoxious to the enemy.

But I have not mention'd the moſt abſurd thing in *matriculation* yet. The ſtatute ſays, if the perſon to be *matriculated* is ſixteen years of age, he muſt ſubſcribe the *thirty nine* articles, and take the oaths of *allegiance* and *ſupremacy*, as alſo an oath of fidelity to the univerſity: but, if the perſon is not *ſixteen* years of age, and above *twelve*, then he is ONLY to ſubſcribe the *thirty nine* articles.

What a pack of conjurers were our forefathers! to diſqualify a perſon, to make a plain ſimple promiſe to obey his King, until he is *ſixteen* years of age, which a child of ſix is able to do; and at the ſame time ſuppoſe him capable, at *twelve* years of age, to ſubſcribe *thirty nine* articles of religion, which a man of *threeſcore*, with all his experience, learning, and application, finds ſo hard to underſtand! — I wonder they did not command us to teach our children *logick* and *mathematicks*, before they have learn'd to *read*.

It is hardly worth mentioning, amongſt all theſe abſurdities, that by this ſtatute many perſons avoid taking the oaths of allegiance and ſupremacy at all; for being, or pretending to be, under *ſixteen* when they are *matriculated*, they are excuſed from it at that time; and I never heard that any body was ever call'd upon afterwards to take them, unleſs they take a degree; but how many are there who ſtay many years at OXFORD, without taking any degree?



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From ſuch an initiation it is no wonder that we have ſuch proficients, a race of profligate unprincipled men: inſincerity and immorality are the firſt rudiments of their education; they are train'd up and *tutor'd* in the arts of deceiving, and of being deceived; they are oblig'd to ſwear to ſtatutes which they never ſaw, and to ſubſcribe doctrines which they cannot underſtand, in order to ſear their young conſciences againſt any future impreſſions; that they may not, when they grow up, ſtartle at things which frighten illiterate men, who have not arm'd their minds with this ſort of *ſcholaſtick philoſophy* and *academical knowledge*.

# TERRÆ-FILIUS. N° IV.

*Behold I was ſhapen in iniquity, and in ſin did my mother conceive me.*
Dr. *Delaune*'s Text upon Original Sin.

WEDNESDAY, *January* 25.

IF to *found* and *endow* publick nurſeries of learning is (as it is generally eſteemed) the moſt noble and commendable of all benefactions, it will follow, that to embezzle or miſapply moneys or eſtates bequeathed for that purpoſe, is, of all frauds, the vileſt and moſt deteſtable: private acts of injuſtice, which extend no farther than a family, or a ſingle perſon, are very pardonable in compariſon of thoſe publick ones, which reach to diſtant poſterity, and fruſtrate the uſeful progreſs of knowledge and philoſophy.

A tradeſ-

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A tradeſman may, by extortion, take two or three ſhillings in the pound, or even *Cent. per Cent.* more than his commodity is worth, of an old miſer; or a whore may pick a young ſpendthrift's pocket, without doing any real miſchief to mankind in general: but when large legacies, given for ſome publick uſe, are perverted to private luxury and grandeur, the whole world become the ſufferers, and loſe the advantage which their benefactor deſign'd them, through the combination or connivance of corrupt executors.

*Fulfilling the will of the dead* is commonly eſteemed a very ſacred duty, even when it relates only to trifles and indifferent matters; but when the *will of the dead* is inſeparable from the *publick good*, the fulfilling of it then ought ſurely to be eſteemed much more ſacred; for the violation of it, in ſuch a caſe, is the moſt impious of all ſacrilege, and the higheſt treaſon againſt mankind.

There are frequent complaints of this infamous practice in OXFORD, and, I will venture to affirm, ſeldom without reaſon, though generally without redreſs; which muſt neceſſarily put a ſtop to the generous purpoſes of many perſons, who might perhaps become great benefactors to the univerſity, were they aſſured that their munificence would be honeſtly applied, and not divided between a cormorant HEAD of a college and his perjur'd abettors.

We find a remarkable inſtance of this evil in Dr. AYLIFFE's *hiſtory of the antient and preſent ſtate of the univerſity of* OXFORD, which is very well worth our conſideration.

The doctor having quoted a paſſage out of CLARENDON's Hiſtory, concerning the *Parliamentary Viſitation* of the univerſity of OXFORD, in the year 1647. adds theſe words: *And thus far from the hiſtory of that noble peer, the Earl of* CLARENDON, *a copy of which he bequeathed as a legacy to the univerſity of* OXFORD, *to make ſome reparation for the damages it ſuſtain'd, during the rage of this unnatural*



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Methinks the *headſhip* of a college, with a good *living* tack'd to it, (which practice I ſhall hereafter conſider) and two or three other preferments ſhould be enough to make an *humble* ſucceſſor of the apoſtles, a *meek* follower of *Jeſus Chriſt*, eaſy in the world, and to keep him decent and ſleek enough to eſcape contempt, without running over head and ears in debt, and plundering *publick coffers* to keep himſelf out of gaol; eſpecially, if to all theſe we add a large *paternal* inheritance, which this *unfortunate* gentleman actually had.

For my part, I could be content to *live honeſtly*, and ſerve my country, for a quarter of that encouragement.

But I would ask theſe indulgent vindicators of fraud and corruption, whether, ſuppoſing the *ſame neceſſities*, and the *ſame misfortunes*, every HEAD of a college, or every VICE-CHANCELLOR has not an equal right to pay his private debts with the publick money he is intruſted with; and, whether the ſame indulgence, and the ſame compaſſion is not due to one as well as another: and then, if it be ſo, my next queſtion is, whether our *Alma Mater* be not in an hopeful way of thriving, and her numerous family of children of being brought up under ſuch *guardians* and *truſtees*.

It has of late, I confeſs, been very induſtriouſly given out by the friends of this *reverend gentleman*, that he has made up this matter, and paid the debt; which I very much doubt, and not without very good reaſons: nay, were it publickly declared by *academical* authority, that they have received full ſatisfaction therein, I ſhould be induc'd to look upon it as a modeſt artifice to conceal from the world what fools and bubbles they ſuffer themſelves to be to a perſon who has *cozen'd* them in ſo flagrant a manner.

TERRÆ-

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# TERRÆ-FILIUS. Nº V.

Σκληρόν σοι πρὸς κέντρα λακτίζειν.

SATURDAY, *January* 28.

I Find that the reverend *Dons* in OXFORD are already alarm'd at my appearance in publick, as may be ſeen by the following letter, which no body *there* can doubt to be genuine, when they read the particulars it contains.

*Dear* TERRY, *Oxford, Sunday Jan.* 22.

" I AM juſt come from hearing an ingenious de-
" fence of our univerſity, againſt the loud and
" ſenſeleſs reproaches of thoſe who, *bleſſed be God,*
" (for ſo ſaid the preacher) *are not of us:* he was
" well aſſured, that notwithſtanding the *helliſh* at-
" tempt of one, who *daringly* and *impiouſly* ſtiles
" himſelf a *Free-thinker* and a *Free-ſpeaker*, it could
" not poſſibly be any *enchantments againſt* Jacob,
" *nor any divination againſt our* Iſrael; *for the mer-*
" *cies of God are written on our walls in characters*
" *fully as viſible as was the curſe of the proud king*
" *of* Babylon. Here he was pleas'd to explain him-
" ſelf in telling us that, by the bleſſing of God, the
" buildings at *All-Souls* and *Chriſt-Church* colleges,
" tho' long at a ſtand, were now like to go on;
" that contributions came in apace; that each day
" brought with it its benefaction; and therefore,
" the *man of God* doubted not but that very ſoon
" *Oxford would be ſought for, even in* Oxford. In
" this

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" this, and in this only I agreed with his *Corpulency*,
" our preaching advocate.
" It is expected here, that you will vindicate
" yourſelf againſt this groſs, foaming divine, whoſe
" name I need not mention; it is ſufficient to tell
" you that he is a grave * HEAD of a college. If you
" do your ſelf juſtice in this, you ſhall have more
" intelligence from

*Your unknown friend,*

JOHN SPY.

There is not a word in the *Engliſh* language, which has more envy and ill-will attending it, than *reformation*: it has indeed a terrible ſound, and occaſions much uneaſineſs and ill humour in the minds of my loving countrymen and fellow-ſubjects. *Reformation* neceſſarily implies *corruption*, and moſt people are as loath to hear of their own faults, as they are willing to diſcover thoſe of others. I never heard of any *reformation* either in church or ſtate, publick or private, but what was ſtrenuouſly oppoſed by thoſe, whom it affected moſt, with popular clamour, and unjuſt inſinuations.

A madman never thinks himſelf mad; and a *Newgate* bird can't abide to hear of the *Seſſions*.

The beſt men, and the beſt things in the world have, moſt of them, nicknames fix'd upon them, to render them odious or ridiculous to the common people; which a certain *ſet of gentlemen* whom I love and honour, have a clever knack at doing: they can eaſily explain liberty into licentiouſneſs, mercy into fear, juſtice into cruelty, wiſdom into chance, and chance into wiſdom. In the ſame manner *reformation* being an harmleſs, unexceptionable word of itſelf, they have changed it into another, which carries a very bad ſound along with it, INNOVATION. By

* *Dr. G——r.*

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By this religious *slight of hand*, they have perſuaded many ignorant people out of their ſenſes, and made them believe that to *reform* is to *demoliſh*; that to redreſs grievances is to commit grievances; and that to puniſh Offenders is to oppreſs *the innocent*.

The gentlemen of the univerſities have ſucceeded wonderfully, by the help of this *legerdemain*, upon the weakneſs and ignorance of mankind. They have perſuaded the multitude, that a *royal* or *parliamentary viſitation* of the univerſities will prove the certain and total extirpation of learning and religion— And oh! that it were the *multitude* alone that they have thus perſuaded!

To ſupport this deluſion, they keep their corruptions and grievances to themſelves as much as they can; for being corruptions and grievances, of which themſelves are the authors, they are ſo *modeſt* as not to deſire any redreſs or remedy: they think 'tis *an ill bird which befouls his own neſt*, and therefore they tenderly huſh up their own ſcandalous practices, and brand all complaints and informations againſt *them*, with the infamous name of diſobedience, undutifulneſs, and ingratitude, *&c.* to their *alma mater*.

This trick, as ſhallow as it is, has kept many honeſt gentlemen from diſcovering what they could not help condemning in their hearts: they will not themſelves be conſpirators in fraud; neither will they *inform* againſt their brethren, which they think diſhonourable and ſcandalous: all men dare not combat with calumny and ill uſage; all men are not *Terræ-Filius's*.

You ſee, reader, that I had no ſooner undertaken this task, but I raiſed a neſt of holy *waſps* and *hornets* about my ears; an huge old drone, grown to an exceſſive bulk upon the ſpoils of many years, has thought fit, you ſee, to call me *terrible names* before his learned audience, at *St. Mary's* church in OXFORD: it is, it ſeems, an HELLISH ATTEMPT to endeavour

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endeavour to bring about a *reformation* of the univerſities; and it is DARING and IMPIOUS in me *to ſtile myſelf a* FREE-THINKER *and a* FREE-SPEAKER: poor man! poor man! What, art afraid I ſhould tell tales out of ſchool, how a certain *fat doctor* got his bed-maker with child, and plaid ſeveral other unlucky pranks? That would be DARING and IMPIOUS indeed. No, no, never fret thy ſelf, man; I love a *pretty woman* myſelf, and I never deſire any better uſage in the world, than *as I do unto others to be done unto myſelf. Hoc erat in votis.*

However, the next time you mount the pulpit aforeſaid, what, if amongſt all the crying ſins of this wicked age, you ſhould mention *fornication* and *adultery*, and give them a gentle rebuke, or ſo? Never fear, the women will think ne'er the worſe of you; they know you are ſeldom in earneſt *there:* beſides, you know, people will be apt to gueſs at twenty fooliſh reaſons why *thoſe two tranſgreſſions*, in particular, are left out of the catalogue.

Now will I be judg'd by the world, whether ſuch a friend as I have prov'd myſelf to be to this ſnappiſh doctor, deſerves, in return for all his ſervices, ſuch unkind uſage and ſcurvy appellations as I have met with from him; but ſome men in the world won't ſhew you common good manners, uſe them never ſo civilly: I proteſt, I have a vaſt reſpect for all the reverend *heads* and governors of colleges and halls in both univerſities; and I am reſolv'd, it ſhall not be my fault, if there is any *miſunderſtanding between us.*

I am glad, with all my heart, to hear that the new buildings at *Chriſt-Church* and *All-Souls* colleges go on again, and that *contributions* come in apace, as mention'd by the doctor; but I would not have them ſet their minds too much upon *new quadrangles*, and empty *libraries*, and ſpacious *halls*, and coſtly *chapels*, and *painted windows*, and *marble Altar-pieces*, and *large cellars*, and *fine gardens*, and *ſtables*,

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*ſtables*, and *coach-houſes*, and *ſummer-houſes*, &c. I ſay, doctor, I would not have them ſpend all their time in contriving and gaping at theſe things, but ſet apart, at leaſt, *one day* in a quarter of a year, for the *leſſer* ſtudies of philoſophy and religion.

I'll aſſure you, I have heard ſome bitter men, no friends to the univerſity, obſerve that, of late years, ſciences and arts have declin'd in *Oxford*, in proportion as their *ſineries* have increaſed.

Nay, I myſelf, when I ſee a fellow mightily beſpatter'd with lace and embroidery, am very apt to ſuſpect his inſide, and ſay to myſelf, I warrant you, that fellow there has room enough in his noddle. But how, will you ſay, can I compare the famous univerſity of OXFORD to a ridiculous *London* Fop?

I will conclude this paper, which I write in vindication of myſelf againſt the aſperſions of my enemies, with telling you a merry ſtory, and a very true one.

When I had publiſh'd my two firſt papers, I ſaunter'd about town, like other *half-ſheet* authors, from one coffee-houſe to another; and mingled myſelf in all their cabals, to hear what was ſaid of my lucubrations. I will not here give an account of what various turns of mortification and pleaſure I went through upon this occaſion; but will only acquaint my reader with one paſſage: going into a certain famous coffee-houſe not far from *Temple-Bar*, I ſaw a cluſter of gentlemen talking together; as ſoon as I got amongſt them, one of them ask'd whether they had ſeen the new paper, call'd *Terræ-Filius*? To which an eminent OXFORD profeſſor, who was preſent, anſwer'd, that he had, and could aſſure them, upon his *aſtronomical* word and honour, that there was nothing in it, but lies, and impudence, and ſcurrility; OXFORD, ſaid he, is a learned and *blameleſs* ſociety. What, ſaid another gentleman, are there no abuſes, Sir, no corruptions, no frauds, no debauchery, no diſloyalty, no perjury, nothing



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of this nature in *Oxford*? None, at all, replied the learned profeſſor. No, ſaid the gentleman again? not in MERTON college, Sir? Hum! why, indeed, quoth his profeſſorſhip upon this; yes, really, I have heard of *ſtrange doings there*. And ought not, ſaid the gentleman, thoſe *ſtrange doings* to be corrected? Sir, ſaid the profeſſor, we have nothing to ſay to *Merton* college; we don't look upon it as any part of the univerſity; they are all rank SCHISMATICKS, Sir; and ſo bruſh'd off in a paſſion.

# TERRÆ-FILIUS. N° VI.

*Quis tulerit* GRACCHOS *de ſeditione querentes?*
Juven.

WEDNESDAY, *February* 1. 1721.

LOYALTY and veneration for *crown'd heads* are two things for which OXFORD has moſt extravagantly celebrated itſelf of late years. St. MARY's pulpit rings eternally with this fulſome topick, eſpecially upon the thirtieth of *January*, and the twenty ninth of *May*; at which times (after a long-winded deſcription of the horrors and calamities which were occaſion'd by the *firſt*; and of the glory and happineſs which were *reſtored* to us by the *laſt*) we never fail to hear what immortal honour the *ſchools of the prophets*, in particular, obtain'd by their inviolable adherence to the royal cauſe, even (as *one* of them not long ago expreſs'd himſelf) *whilſt armed hoſts were within our walls*.

But it is remarkable that they never talk ſo much of *loyalty*, as when they are preaching up treaſon and rebellion: the perſon I alluded to in the laſt paragraph

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graph is a notorious inſtance of this; who, about two years ago, preached a ſermon full of nothing elſe but ſedition, and compliments upon his *old mother*; which *ſermon* the lords-juſtices of the realm (in the King's abſence) order'd the vice-chancellor to proſecute according to the ſtatute, *though he was not pleas'd to obey their orders.* A full account of this ſhall be the ſubject of ſome future papers, when I ſee a *proper* opportunity.

By *loyalty* is generally underſtood a firm and ſteady affection to the lawful prince of our country, ſo as to be ready, upon all juſt occaſions, to venture our lives and fortunes in his ſervice: but ſince, in theſe days of faction and diviſion, there are always two and ſometimes more contending parties, and ſince both or all of theſe parties call their own cauſe the juſt cauſe, and their own ſide the right ſide, the word *loyalty*, like innumerable other words, is become a meer ſound, without any certain meaning: for as there is no common point agreed upon, where *loyalty* ought to center; or, which is the ſame, as the rights and titles, and powers of Kings are every day diſputed, upon which only the meaſures of *loyalty* depend; *loyalty* and *diſloyalty*, proceeding out of different mouths, have an equivocal ſignification, and are perpetually jumbled and confus'd.

Thus OXFORD was always remarkable for its *loyalty*; that is, it always eſpouſed one ſide or other; was always warm and active, and meddling in the intereſt of ſome favourite prince, or tyrant, or uſurper, or rebel, or invader, or pretender, (in defiance, many times, of oaths, abjurations, and *decrees* to the contrary,) who being thus honoured with its patronage, was immediately dubb'd a *Pater patriæ*, and became the *anointed of the Lord.*

To talk of OXFORD *loyalty* in any other ſenſe is dull banter and grimace; the *Engliſh* hiſtory is full of black inſtances of its perverſeneſs and diſobedience to *good* princes; and of its flattery and adulation to *bad* ones; of its perpetual murmurings againſt all governments



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that did not *make much* of them, and of its humble ſubmiſſion, and dutiful reſignation to thoſe which were always adding to its charters and privileges.

It is indeed a place which has been ſo much noted for faction and turbulency of ſpirit, that it became a monkiſh proverb;

*Chronica ſi penſes, cum pugnant* Oxonienſes,
*Poſt paucos menſes, volat ira per* Angligineníes.

You ſee, reader, what *Ambidexters* in *loyalty* theſe boaſting *ſchoolmen* are; whatever they call the right, is infallibly the right; and whatever they call *loyalty* is undoubtedly ſo, though to your eyes it may look like quite the contrary. Thus an ignorant fanatick may perhaps call it treaſon, and ſedition, and the Lord knows what, for a parſon, at this time of day, to preach in defence of the *Pretender*. But, ſay the reverend *gownmen*, he is our *rightful hereditary* King, and therefore it is *loyalty* to defend his title againſt all the wicked powers of this world. Ay, but, ſays the fanatick, why then did you ſwear him out of his eſtate? Does it become *loyal* ſubjects to abjure their lawful prince, and ſwear to the uſurper in poſſeſſion? Undoubtedly, ſays father *Dominick*, provided *perjury* is the only method left to *reſtore* him: it is not indeed, ſays he, juſtifiable *quoad hoc*, as it is a *wicked* oath; but it is juſtifiable, *quoad illud*, as it conduces to a *good* end.

It is plain, therefore, that they are the *loyaleſt* lads alive at OXFORD; for they will take oaths, though never ſo bad; and break oaths, though never ſo good; they will lye, ſhuffle, evade, prevaricate, and ſtick at nothing to preſerve their *loyalty*. — To make this plain to a demonſtration, I will give you a ſketch of their *loyalty* for a few years paſt.

What could be a greater mark of loyalty in the ſons of *Iſis*, than their publiſhing a *decree*, in the reign of *Charles* II. condemning, as *unchriſtian* and *damnable*, all manner of *reſiſtance* towards princes, even

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even in cases of the utmost extremity? What could discover greater resignation and submission to God and his vicegerent?

And yet, did they not discover as plain a mark of their *loyalty* in breaking that *decree* the very next reign, and joining with the prince of *Orange* against King *James*, and in placing him upon the throne? — And did not we see another equal mark of their unshaken *loyalty*, in opposing the prince of *Orange* after they had invited him over, and fix'd him upon the throne, following King *James* in his exile, *which they had occasion'd*, with their prayers and pious wishes?

During the reign of the late Queen *ANNE*, their *loyalty* had several turns and fetches; but toward the latter end of her life, it discover'd itself firmly settled in *her* interest, by openly espousing the cause of *her rival*.

Their conduct, since the accession of his present majesty, is so fresh in every body's memory, that, I fear, it will be thought impertinent to repeat some instances of it.

It is well known, that OWEN, the rebel, and his companions, were entertained publickly by most of the HEADS of colleges; that they walked about the streets, at noon-day, with the mob at their heels, huzzaing King JAMES and the Duke of ORMOND for ever, and no USURPERS, in defiance of the government and the friends of the government; that the few friends it had there went every day in danger of their lives from them and their abettors; that they actually besieged *Oriel* college, and demanded out of it two gentlemen, remarkable for their zeal for the protestant succession, to sacrifice to the mob; that they inlisted great numbers of students and others in the *Pretender*'s cause; that they marked all the horses there fit for service, and waited only for the news of the Duke of ORMOND's landing in the west; upon the first reception of which, they design'd to fly off in a body to join him; I need not mention that the



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*Pretender*'s health was drunk openly and unreſervedly in all places; and that a gentleman of *Merton* college was put into the *black book* for drinking K. GEORGE's health; and obliged to plead the benefit of the *act of grace* to get his degree, after he had been kept out of it *two years* for that heinous offence; that all ſermons, publick ſpeeches, and declamations were ſtuff'd with reproaches and inſults upon the King and his miniſtry; that they preſented a *known Promoter* of the Pretender's cauſe in *Ireland* with a *doctor's degree*, upon the very day of the King's coronation; and that, at laſt, a regiment of dragoons march'd into OXFORD, ſword in hand, to prevent their riſing in open rebellion. — Are not all theſe very plain and undeniable marks of the ſtedfaſt *loyalty* and affection which our *learned old mother* preſerves to crown'd heads, and the *anointed of the Lord*?

It was generally expected by the King's friends there, who ſtood the violent ſhock of theſe commotions, that as ſoon as things were ſettled, ſome method would be taken by the government to eſtabliſh the proteſtant intereſt in the univerſities upon a laſting foundation, by lopping away the diſaffected and forſworn members of that corrupted body. They thought that this was an opportunity which could not be reſiſted; a provocation which could not be put up; that the honour due to the King, to his family and adminiſtration, which were all treated in ſuch a contumelious manner, demanded at leaſt ſome publick reparation; and that diſcouragement, perſecution, and ruin ſhould not for ever continue to be the reward of loyalty and zeal for the *proteſtant ſucceſſion*.

But, I know not by what ill fate, that *provoking opportunity* was ſlipp'd; the King's friends remain ſtill unredreſs'd, and the King's honour unrepair'd to this day; which is ſo far from having any good effect upon their deſperate minds, that they inſult the forbearance which has been us'd towards them,

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ſtigmatizing it with the name of fear, and boaſt of their triumphs over the *Whigs*, whom they oppreſs with impunity, and over the King, *who ſuffers them to uſe his friends in ſuch a manner*, without any reſtraint or any apprehenſions.

# TERRÆ-FILIUS. Nº VII.

——— *Tantæne animis cœleſtibus iræ?* Virg.

WEDNESDAY, *February* 8.

NEXT to their inviolable FAITH to princes, UNANIMITY amongſt themſelves is another darling attribute, which our *academical* patriots apply to themſelves, and ſhall be the ſubject of this day's paper.

We are told by them, in a declamatory manner, that ſocieties of *learning* are quiet and peaceable ſocieties; that the *ſeats of the muſes* maintain none but good-natur'd and chriſtian principles, ſuch as *concord*, *harmony*, and *brotherly affection*; that the *gown* breathes nothing of ſtrife and contention, of fraud and treachery, of rivalry and ambition; that it has none of thoſe jarrings and bickerings which moleſt other communities; and that our univerſities, for inſtance, (the moſt famous ſocieties of learning in the world!) are an undeniable proof of this obſervation.

This has at firſt ſight, a very plauſible appearance, and has, no doubt, gain'd a world of ignorant proſelites to the belief of it; they think it ought to be, as they are told it is, and knowing nothing to the contrary,

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contrary, they believe that it is ſo: thus are all falſhoods eſtabliſh'd.

But although gudgeons are to be catch'd thus, to expect the ſame credulity from others, who have liv'd amongſt them for any time, is ſuch conſummate, barefac'd — (I know not what to call it,) ſuch harden'd effrontery, as no men in the world, but our *Attall* ſchoolmen, could be guilty of. — I bluſh for them whilſt I relate it.

The moſt eloquent and renowned ſociety of *fiſh-wives* and *oyſter-women*, when they get far enough out of town, amongſt their ſilly country acquaintance and relations, may ſay, with a bold dogmatical air, that of all people *they* live the moſt comfortably and lovingly together, and that *Billingſgate* is the beſt neighbourhood in the world; that they have none of thoſe idle ſquabbles, and clowniſh diſputes *there*, which are ſo frequent amongſt the dames and gammars in country villages; and they may add, that as they all deal alike in *fiſh*, it is their buſineſs and intereſt to agree amongſt themſelves, and not call wh—re and b—ch, and fall to ſcratching, and tearing, and pulling off one another's caps, when they ought to be vending their commodities. This would ſound very probable to folks who know no better: but to tell ſuch things to any one, who has been frequently there, and been an eye and an ear-witneſs of their noiſy harangues, and bloody ſkirmiſhes, is ſuch a piece of impudence, as even an *oyſter-woman* would bluſh to be guilty of.

As coarſe as the application may ſeem, I do not queſtion to prove it a very juſt one; nay, I will prove that *Oxford* out-does *Billingſgate* in this point, though their *own* praiſes are ſo prodigious; for they will not ſtick to tell us fine bombaſt ſtories of their *unanimity* and *brotherly love* upon the very ſpot, and at the very time that they are kicking and cuffing before our eyes. — Such is the modeſty of *matriculated gownmen*.

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Theſe *academical oyſter-women* would fain perſuade us, that they live in a ſtrict union; that they are the beſt and eaſieſt of his majeſty's ſubjects; that they never diſturb their country, nor interrupt their own ſtudies with unchriſtian jealouſies, or perſonal altercations; that they are all of the ſame opinion in religion, government, and philoſophy; and that, in ſhort, there is ſo entire an harmony amongſt them, that were the *Roman* tyrant now alive, he might in ſome meaſure compleat his cruel wiſh, and deſtroy the whole community at one blow.

Whereas, whoever reads *Wood's Antiquities*, (who was partial enough in conſcience on their ſide,) or any other hiſtory of *Oxford*, will find them almoſt continually engaged in factions, tumults, riots, and law-ſuits, either amongſt themſelves, or with the townſmen, or ſtrangers, who came to ſettle there: nay, he will find, that they ſometimes came to pitch'd battles, and kill'd great numbers on both ſides, in defiance of their ſtatutes, and frequent admonitions from their ſovereigns to the contrary; as well as of chriſtianity, and the precepts of our holy religion.

It would be ridiculous for me to croud ſuch a paper as this with tedious quotations at large to prove every thing I ſay; my deſign being to reduce the Oxford hiſtory to a ſmall compaſs, and to make it intelligible to the commoneſt readers; for which reaſon I ſhall mention only the general heads, and appeal for the truth of particulars to thoſe many volumes which have been written upon this ſubject, defying any perſon to falſify my account in any material point.

In thoſe volumes he will find a full relation of their diverſe quarrels between the city and the univerſity; between one part of the univerſity and another, concerning elections, private rights and privileges, or only upon piques and unreaſonable grudges; of quarrels between the chancellor and the ſcholars; between the clerical and lay ſtudents; between the clergy and the Jews; between the ſcholars and the mendicants;

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mendicants; between ſtudents in one faculty and ſtudents in another faculty, and between ſtudents of the ſame faculty; between ſcholars of different nations, or of different counties in the ſame nation; and of ſome quarrels or other, between ſome body or other, in the univerſity, almoſt in a *regular uninterrupted ſucceſſion.*

I muſt own, that the ſcholars, in moſt of their diſputes and quarrels with the townſmen or aliens, uſually came off the beſt at laſt, and brought their adverſaries down upon their marrow-bones to them: but I would not have them ſwagger too much upon this, as if they were therefore always in the right; for the fondneſs and partiality of moſt princes, at that time, towards religious ſeminaries and eccleſiaſtical perſons, was very often the only reaſon that they were not ſeverely puniſh'd, as in many caſes they deſerv'd; notwithſtanding that they were acquitted by the King regnant, or the Pope, (whoſe cauſe they were ſerving,) with impunity, and, perhaps, with marks of honour.

At the famous viſitation of *Maudlin* college, in King JAMES II's time, the biſhop of *Cheſter* told the fellows in a ſpeech; "That their ſociety had "been long exercis'd in the methods of quarrelling; "had always been troubled with factious ſpirits and "teſty mutineers, ever ſince the reſtoration of the "late King: that they had encouraged quarrels "among themſelves; quarrels between themſelves "and preſident; quarrels at length between them-"ſelves and viſitor. That by theſe ſteps, from quar-"relling with the preſident and viſitor, they had "at laſt advanc'd to the higheſt pitch of inſolence, "to quarrel with their prince, and affront his ſacred "majeſty *." which I mention the rather, becauſe it came out of the mouth of a ſtanch *Tory* churchman, who would not ſurely have pronounc'd ſo harſh

* Ayliffe, *vol. i. pag.* 371.

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a cenſure upon one of the chief colleges in OXFORD, without a ſufficient foundation.

They will not, I preſume, anſwer this charge, by asking me, whether I will allow thoſe proceedings, which the biſhop reproach'd them with, to deſerve the reproach? becauſe moſt people are convinc'd, by their late conduct, that they have themſelves heartily repented of thoſe proceedings.

The ſame ſpirit of UNANIMITY continues amongſt them ſtill; OXFORD is juſt the ſame in its antient and in its preſent ſtate; *Whigs* and *Tories*, *Georgites* and *Jacobites*, *orthodox* and *unorthodox* are not the only diſtinctions; but they have alſo their various diviſions and ſubdiviſions; we ſee Whigs engaged againſt Whigs, Tories againſt Tories, maſters againſt doctors and *heads* of colleges, ſenior fellows againſt junior fellows, one college againſt another college, and many colleges againſt themſelves.

Their great *unanimity* ſeems to be this; they never *quarrel* till they *fall out*; and are always very *unanimous*, as long as they are of *one mind*. —— Other *unanimity* than this know I none, unleſs it be in bullying the under-graduates, and inſulting the *preſent government*.

If it ſhould be objected, that it is impoſſible for any ſociety in the world to live in a perfect ſtate of *unanimity*, without ſome animoſities, jealouſies, and diſſentions; and that it is therefore ridiculous to rail at the univerſities for what all other ſocieties are liable to; I anſwer, very true; nay, I will go farther, and own, that I do not think ſuch a ſtrict *unanimity* at all commendable amongſt ſtudents and philoſophers, who ought to purſue truth and knowledge, without any regard to the opinions of others: I do not think that it is one of the *duties of brethren*. But ought not any men to be laugh'd at, for giving themſelves ſuch ſtrange airs about a thing which is not in its own nature commendable, and which they are ſo entirely deſtitute of, if it were?

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The only *unanimity* which would be really praiſe-worthy in an univerſity, is an *unanimity* to grant all men freedom and toleration in their principles and opinions, which would be the greateſt help and encouragement to knowledge; and which, for that reaſon, I deſpair of ever ſeeing eſtabliſhed.

# TERRÆ-FILIUS. N° VIII.

*Adhuc ſub judice lis eſt.*

SATURDAY *February* 11.

GRIEVOUS and terrible has been the ſquabble amongſt our chronologers and genealogiſts concerning the *Precedence* of OXFORD and CAMBRIDGE. What Deluges of chriſtian ink have been ſhed on both ſides in this weighty controverſy, to prove which is the elder of theſe two learned and moſt ingenious Ladies? It is wonderful to me that they ſhould be always making themſelves older than they really are; ſo contrary to moſt of their ſex, who love to conceal their wrinkles and grey hairs as much as they can; whereas theſe two aged matrons are always quarrelling for ſeniority, and employing counſel to plead their cauſes for 'em: There are old *Nick Cantalupe* and *Caius* on one ſide; and *Bryan Twyne* and *Tony Wood* on the other; who, with equal learning, deep penetration, and acuteneſs, have traced their ages back, God knows how far: one was born juſt after the ſiege of *Troy*, and the other ſeveral hundred years before Chriſt; ſince which time they have gone by as many names as the pretty little *bantling* at *Rome*, or the woman that

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that was hang'd t'other day in *England* for having three and twenty Husbands.

*Oxford*, ſay they, was the daughter of *Mempricius* an old *Britiſh* King, who call'd her from his own Name, *Caer Memprick*, alias *Greeklade*, alias *Leechlade*, alias *Rhidycen*, alias *Belloſitum*, alias *Oxenford*, alias *Oxford*, as all great mens children have ſeveral names.

So was *Cambridge*, ſay others, the daughter of one *Cantaber*, a *Spaniſh* rebel and fugitive, who called her *Caergrant*, alias *Cantabridge*, alias *Cambridge*.

That I may not affront either of theſe old ladies, I will not take upon me to decide which of the two hath moſt wrinkles in her backſide. Who knows but that they may be twins? they are ſo much alike in their tempers and complexions, that it is not improbable. But whether it be ſo or not, or ſuppoſing that neither of them is half ſo old as ſhe would be thought to be, I am ſure they are both old enough to be much better than they are.

From the earlieſt accounts that we have of theſe two contending grannies, they were untoward croſs-grain'd baggages from children. I have read ſomewhere, that miſs *Oxenford* bid her father King MEMPRICK kiſs her breech, before ſhe was four years old; and that miſs *Cantab* us'd monſieur *Cantaber*, her father, but little better; but as it was ſo long ago, and as I have forgot my author, I will not aſſeverate the truth of it.

Nevertheleſs, it is certain from all hiſtorians, both friends and foes, that ſince they have come to woman's eſtate, they have been a couple of the arranteſt vixons that ever made water. In *politicks* and *religion* who but they? Nothing was lawful or orthodox but what they, forſooth, nominated ſuch; and no publick meaſures could be right but what they had an hand in. Kings and princes were God's immediate vicegerents, or the miniſters of the devil; rightful governors, or uſurpers; merciful ru-



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lers, or abominable tyrants, juſt as they happen'd to pleaſe or diſpleaſe them; tho' it is worthy remark, that no monarchs ever ſeem'd to pleaſe them ſo well as thoſe who diſpleaſed all their ſubjects beſides; for whenever they were not the peculiar favourites of the *Crown*, the *Crown* never ſet right upon his or her head who wore it: to adjuſt which grievance, they made it their buſineſs to talk treaſon from morning to night, and ſpirit up their neighbours to rebellion; for being women, they knew their petticoats would protect them, take what liberties they pleas'd.

In religion they were as whimſical and as poſitive as in politicks; ſometimes they would be of one religion, and ſometimes of another, juſt as it came into their old crazy noddles; but were always violent in the defence of that which at any time they profeſs'd, and implacable againſt thoſe who oppos'd it; ſtarving, burning, and gibetting, one year, all perſons holding ſuch opinions, and the next year, perhaps, ſerving all thoſe in the ſame manner, who did not hold the very ſame opinions.

In this vexatious and miſchievous courſe have theſe our reverend old mothers continu'd for ſeveral centuries, wrangling themſelves about trifles, and ſetting mankind together by the ears about their impertinent quarrels and altercations.

I cannot find that either of them were ever marry'd, tho' they would perſuade ſome viſionary people that they are both marry'd very well to a perſon whom I don't care to name; which I know to be falſe, the ſaid perſon having long ſince taken another *holy lady* to wife, who has prov'd but a bad ſpouſe to him; and I don't think he would encourage *poligamy*. Marry'd or not marry'd, they have both had abundance of children, whom they adopted, and undertook to bring up in learning and the fear of the Lord; but inſtead of that, have educated them in ignorance and wickedneſs, teaching them to be juſt ſuch ill-natur'd, troubleſome brats as themſelves. And,

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And, indeed, it could not be otherwiſe; for they had always the rod in their hands, and woe be to him that would not do as his mother bid him.

If any of them were naturally ever ſo well diſpos'd, they were brow-beaten, and us'd like dogs, till they *learn'd their duty*, every day threaten'd to be turn'd out of doors, undutiful chits! as they ought to be, and as ſeveral have been actually ſerved. But then it muſt be conſider'd, that where one would ſtand it out till it came to this, twenty choſe rather to be fondled up, and call'd *mother's nown boys* at any expence; *martyrdom* not being now in half the vogue that it hath formerly been.

We have, in particular, two remarkable Inſtances of a couple of unlucky young rogues, who got into their mother's good graces, and by that means into good preferment, merely by their impudence and abuſing mankind; beſides which, they have likewiſe got the reputation of the beſt men in their reſpective times, and are ſainted for their pains.

The moſt reverend Dr. *William Laud*, and the reverend father *William*, are the men I mean; the firſt of whom having play'd the *tyrant* over a college for ſome years, came at laſt, by the methods juſt before mention'd, to tyrannize over his prince and the whole nation; bringing in due time, *by ſetting on foot wicked meaſures of all ſorts*, the firſt to a block, and the laſt into *civil war* and *deſolation*: indeed, it muſt be own'd, he led the way himſelf by an untimely end, being overtaken in the full career of his iniquities, by the juſt vengeance of Almighty God.

The other is ſtill living, and will not (I hope) ever have it in his power to carry ſo high an hand over us; but he has been aiming at it, and in the ſtation which he is now in, is acting as much tyranny, and more moral diſhoneſty than his predeceſſor ever did; for which, of courſe, he is accounted madam *Iſis*'s beſt boy, and ycleped the *father of*



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*that ſociety*, which for *twenty years* he has been ruining.

The firſt thing that we hear meritorious of him is, that he quickly ſpent a good eſtate left him by his natural parents, and then went to pillaging his college as faſt as he could; upon which, his mother, who adopted him, thought him a proper perſon to manage her affairs, and put into his hands all her papers, books, and ready caſh, relying ſolely upon his prudent and juſt adminiſtration; every groat ſhe had in the world came into father *William*'s hands, and ſoon went out of them again; for there is a certain imbecility in his fingers, which will not ſuffer him to keep any money between them; as he once told an *High-German Artiſt*, who gave him a piece of money, and bid him keep it in his hand if he could: *Prithee, friend*, ſaid he, *don't trouble me with thy money; all the world knows I could never keep any money in my hands in my life; but give it my brother* H——le *yonder, and I'll engage he keeps it faſt enough.*

His doting mother, inſtead of reſenting this unthriftineſs and indirect management, loves him the better for it, and hugs him the cloſer to her boſom; *Much good may it do him*, ſays the poor old wretch; *I rejoice that I have ſo worthy a child to ſpend what I have got; I take it very kindly of* Billy, *that he will make ſo free with me*; and thereupon gave him another good place, which he quickly brought to ſequeſtration.

But what pleaſes the good old gentlewoman moſt of all is, that *Billy* is a very learned man, and talks *Latin* and *Greek* to her now and then, and abuſes the diſſenters, and the biſhop of *Bangor*; whom ſhe hates like ſo many toads; for to ſay the whole truth, father *William* knows very well how to pleaſe her, and wheedle her money out of her pockets; he knows, *if he gains her heart, he may command her purſe.*

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Upon the whole, either theſe venerable *old mothers* muſt have their hands tied behind them, or the nation will run mad.

N. B. Leſt any of the *ſqueamiſh criticks*, ſo numerous in and about this metropolis, ſhould take offence at my calling *father William* madam *Iſis's* beſt *boy*, and at ſeveral other ſuch expreſſions which ſeem to claſh; know all men by theſe preſents, that children in the univerſities *eat pap*, and *go in leading-ſtrings* till they are *fourſcore*.

# TERRÆ-FILIUS. Nº IX.

——*Pueris dant cruſtula blandi*
DOCTORES, Elementa *velint ut diſcere* prima.
Hor.

WEDNESDAY *February* 15.

I Find, when a man opens his mouth in a good cauſe, 'tis not difficult to find thoſe who approve what, perhaps, they would not themſelves have dared to appear in. A bold patriot in a ſenate has, by this means, often brought men to avow his ſentiments, who before were either ſuſpected of being of a contrary opinion, or at leaſt lay, till then, very cloſe in the point. 'Tis with many held a dangerous thing to appear the firſt againſt a ſeeming majority, which only the want of courage in its opponents occaſions to be thought ſo.

Since my publiſhing the few papers I have done, I ſee, with ſome pleaſure, the few occult points which I have touch'd upon, and the truths I have utter'd, in relation to our *Alma matres*, aſſented to



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by ſundry of their children; tho' I own it is chiefly by ſuch as, being come to man's eſtate, have left their mothers, and ſet out in the world on their own bottoms. There are, indeed, ſome few, even under the very noſes of the good dames, that have dar'd to think themſelves wrong'd, and aſſerted the birthright of free *Engliſhmen*, and of free Chriſtians, to think for themſelves; and ſuch a ſtir have theſe made already, that divers of their mothers *head ſervants* are very much alarm'd at it, and are ſtudying ways to keep all ſuch dangerous enemies to ſound education, as *freedom of ſpeech* and *thought*, out of their family. Thanks be to God, this deſign has not been wholly brought about; but theſe enemies of ours have ſow'd ſo many tares among the good grain, that our country, to whom the benefit of it ſhould belong, cry aloud for their right, *Oh that the lord of the harveſt would come, that he might deſtroy the labours of theſe ill-deſigning men, that he to whom the power is given, would ſeparate the good from the evil.*

There is no expecting that weeds which have taken deep root, and begun to ſeem part of the ſoil, ſhould be pick'd away bit by bit: the *Hydra* is not to be deſtroy'd, unleſs you ſtrike off all the heads at once; for whilſt you are lopping off one, another of courſe ſucceeds: and to apply; if you were to turn out one Jacobite H—d of a college, another as bad is ready to ſtep in his room.

I ſhall not make their principles in ſtate affairs the ſubject of my preſent diſcourſe; I have given ſome account of them in a late paper; and, indeed, if I had not, they are too flagrantly ſpread abroad to need my diſplaying; it is enough to dwell upon the long and uninterrupted ſcene of more private enormities, to conſider and recommend to every man's conſideration what has been, and muſt be, the conſequence on the lives of *Engliſhmen*, from an education conſiſting in tolerated ignorance and all ſorts of immorality: this, I think, ought not to

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to be ſlighted; and I, in the name of the preſent age and poſterity, call loudly upon every one of my countrymen, who is, or hopes to be, the parent or diſpoſer of a ſon, of what quality or condition ſoever, to lay it to heart.

I know there are many living, who have been eye-witneſſes, I wiſh I could not ſay inſtances, of the miſchiefs that have from hence accru'd. Many are, indeed, ingenuous enough to own the great inconveniences, which, by long encouragement in idleneſs, theſe pretended nurſes of heroes and patriots have brought upon them. There are many within and without the walls of our univerſities, who know and will acknowledge, (and let any body deny it who can) that the education of a perſon of diſtinction at OXFORD, inſtead of being as it ought, the moſt ſtrictly taken care of, is of all the moſt neglected; a nobleman may bring any thing from college but learning; but there is generally effectual care taken that his G—ſhall not want temptations to entice him from ſtudying too hard. A gentleman-commoner, if he be a man of fortune, is ſoon told, that it is not expected from one of his form to mind exerciſes: if he is ſtudious, he is moroſe, and a heavy bookiſh fellow: if he keeps a cellar of wine, the good-natur'd fellows will indulge him, tho' he ſhould be too heavy-headed to be at chapel in a morning. Thus we ſee even religion in as little eſteem as morality with 'em, tho', perhaps, it is a little more pretended to, or talk'd of, by them.

There is a lower form or two of youth, who come in for a child's part in the boſom of theſe our tender mothers; their behaviour towards theſe is of a medley kind, according to the deſigns they have upon 'em, only one fixt maxim prevails, *Thoſe that have moſt money muſt have leaſt learning.* I do not ſay, that every poor young fellow is on the contrary inſtructed in any uſeful or beneficial knowledge; but if he be one who promiſes well to ſtand his

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his mother's friend hereafter, or a friend to the *church*, (which is a word they make uſe of to ſignify one that is none to the *ſtate*,) then I aſſure you no care is wanting, no labour is ſpared to complete him in their darling principles. If he will but laugh at oaths to his King, and think thoſe ſacred to the univerſity, all is like to go well with him; all little faults are conniv'd at; only, if he gets drunk, he muſt be ſure to talk treaſon, and damn the Whigs: if he loves a w—re, as long as he does but love the church as well, he may enjoy both; degrees, nay holy orders are never deny'd for ſuch peccadillo's; and from ſtep to ſtep he goes through the favour of all his mother's *beſt* children to a college living.

There is a cuſtom attributed to the colleges of jeſuits abroad by many writers, that they have always ſome reſerv'd tenets to the ſociety, which they truſt but to few hands; many ſalvo's for trifling ſins, and many ſecret methods of turning great crimes into little ones; and it is a known maxim, That no novice is to be entitled to any ſhare in the ſtewardſhip of theſe myſteries, till he is capable of adding one to the number: then, *my ſon, caſt in thy lot among us, let us all have one purſe, we ſhall find precious ſubſtance, we ſhall fill our* Houses *with ſpoils.*

There is another ſociety in his majeſty's good town of *London*; one *Jonathan W—d* is head of the houſe, who approve and apply this practice to a tittle. I wiſh, for the ſake of the honeſt among my countrymen, there were no more.

I have ſhewn, I think, a pretty plauſible reaſon for the care that theſe tender mothers take of *ſome* of their babes, and fairly acquitted them of any deſign that may be maliciouſly laid to their charge of thereby improving any part of mankind. It may be the reader may ask likewiſe a reaſon why thoſe I have mention'd before are ſo induſtriouſly held in ignorance; *that*, I think, ſpeaks itſelf, the wealthy muſt

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muſt not be too wiſe; ſharpers would not frequent gaming-tables, if the men of fortune knew the bite.

Whatever I have here laid down, I ſubmit to the cenſure of the ſevereſt judges. The unbiaſs'd will, I hope, believe and agree that theſe grievous enormities ſtand in need of reformation: the ſufferers by them are, and will be obliged to pray for it; the actors and abettors of them, as they juſtly dread, will, by that means, to ſay no more of them, be ſhewn as they are. Thank God, we have ſeen a little the ſtate of a *proſperous villian* fallen from his height, and reaping the reward due to his crimes.

I would not be thought to have alledged any thing in prejudice to thoſe gentlemen who may pretend to be ſeverely cenſured in what I have ſaid. The matters of fact are true, and, God help us, not few in number. I make no alluſions to particular men: let the ſtricken deer go weep; let the yet innocent take warning. I ſpeak to the world, and hope for the regard of all thoſe whoſe intereſt it is to take care of the education of youth, whom I wiſh to ſee in times to come brought up in ſounder and honeſter principles than has been of late the practice.

What can the preſent age, or the next, expect from us, and ours, upon whom the misfortune of our caſe is ſo very hard, that either we muſt keep our youth at home, by our chimney-corners, and put them into poſſeſſion of our eſtates, inſtructed no better than our grooms, without one qualification, from the knowledge of mankind, to make a figure in the world worthy their birth and fortune; or by ſending them to the pretended ſeminaries of virtue and learning, proſtitute them to the baſe deſigns of thoſe whoſe buſineſs we ſee it has been, and is, to enſnare them into all the traps that giddy boys can be caught in; and make them, at any rate, the tools of *their* ambition and craft; at leaſt by taking care that they ſhall not ſee one good example before their eyes.

I think

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I think ſince theſe our complaints are ſo juſt, ſince they have been too plainly acknowledg'd to be ſo by the *cautious conduct* of the perſons accuſed, who forbid truth to be *ſpoken under* the ſevereſt penalties within their liberties; it will behove *the beſt* among us, in proper time, to conſider a little how far the evil may go, when under the power of a ſet of men, who, without birth, or pretence of merit, ſet up for doctors and teachers of youth, who are to be our future ornament or ſhame. We have in our land men who are born *proceres & magnates*; let us take care, if poſſible, that no baſe, no mean principles be inſtill'd into them through the malicious care of ſome who think it a glory to corrupt the beſt blood amongſt us, and compaſs ſea and land to make a proſelyte. If theſe dangers are not prevented, as well as foreſeen, where ſhall be found the honour and dignity of our nation in years to come? Who muſt preſide at our council-boards? Who muſt ſpeak the ſenſe of our people? and where will be the freedom of *England*, when it ſhall, in future times, be furniſh'd from theſe nurſeries of bigotry, with men only bred up to bring about the crafty ends of their teachers?

It is our happineſs that we have now a King and parliament, whoſe every action aims at doing good; whom no deſigns, tho' ever ſo cunningly laid, can over-reach. They are actuated and influenced by the publick good. I believe every good ſubject joins in my wiſhes, that we may ſee the happy effect of their counſels in the exemplary puniſhment of the greateſt offenders. I rely alſo on the hopes that the ſame principle, (I mean the good of the nation, the welfare and happineſs of future ages,) as well as the private regard and paternal care which moſt of the greateſt among us are affected with, will influence them to enquire a little into the character and conduct of men, before they put into their management the greateſt of truſts, the well-being and honour of themſelves and their children; that we ſhall in the next generation

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generation ſee, from the diligent enquiry which ſhall be moſt ſeaſonably made into this affair, a race of men bred up in the ſtrict diſcipline of virtue and morality, in the improvements of learning, and the juſt obſervance of thoſe rules, which (though, by the preſent practice of our mothers, they ſeem to be of no conſequence) are the ſole foundation upon which we can build, or our poſterity hope to ſee a great, a wiſe, and an honeſt man.

# TERRÆ-FILIUS. N° X.

—— *Quales ego vel Cluvienus.* Juv.

SATURDAY, *February* 18.

BY the munificence of various perſons, well affected to learning and knowledge, there are now founded at OXFORD lectures and profeſſorſhips of all or moſt of the arts, ſciences, and faculties in the world, with profitable ſalaries annex'd to them. But it is very merry to obſerve how prepoſterouſly theſe places are diſpos'd of: inſtead of thoſe perſons who are thoroughly vers'd in each reſpective art, ſcience, or faculty, they are, for the generality, beſtow'd upon ſuch as are utterly and notoriouſly ignorant of them, and never made them their ſtudy in their lives. They are given away, as penſions and ſinecures, to any body that can make a good intereſt for them, without any reſpect to his abilities or character in general, or to what faculty in particular he has apply'd his mind.

I have known a profligate *debauchee* choſen profeſſor of *moral* philoſophy; and a fellow, who never

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ver look'd upon the *ſtars ſoberly* in his life, profeſſor of *aſtronomy*: we have had *hiſtory* profeſſors, who never read any thing to qualify them for it, but *Tom Thumb*, *Jack* the *gyant-killer*, Don *Bellianis* of *Greece*, and ſuch-like valuable records: we have had likewiſe numberleſs profeſſors of *Greek*, *Hebrew*, and *Arabick*, who ſcarce underſtood their mother-tongue: and, not long ago, a famous *gameſter* and *ſtock-jobber* was elected *M—g—t* profeſſor of *divinity*; ſo great, it ſeems, is the analogy between *duſting of cuſhions*, and *ſhaking of elbows*; or between *ſquandring away of eſtates*, and *ſaving of ſouls!*

I often amuſe myſelf with conſidering what confuſion it would make in the world, if all ſocieties took the ſame method, or rather the ſame antimethod; for inſtance, what a pretty ſet of tradeſmen and artificers ſhould we have in any corporation, if a *Taylor* took apprentices to make them *Blackſmiths*; or if gentle *Criſpin* was appointed to teach the art and myſtery of *basket-making?* and ſo on in all other trades and vocations.

Would not the world have laugh'd, if *Nicolini* had *profeſs'd* the ſcience of *Generation*; or, if mother *Wiſebourne* had ſet up for a *guardian* of young heireſſes?

Or ſuppoſe again, that *Will Whiſton* ſhould be pitch'd upon to preach Lady *Moyer's* ſermons at St. *Paul's*, in defence of the *trinity*; and that Doctor *Waterland*, in his room, ſhould harangue the Wits at *Button's* about *mathematical demonſtrations*: would not, d'ye think, each genius ſucceed wonderfully in its *new* undertaking?

Amongſt all the croud of *Oxford profeſſors*, I cannot help diſtinguiſhing their *Po—t—l* profeſſor, ſquinting *Tom* of *Maudlin*, who had lately that honour conferr'd upon him by a majority of the whole univerſity, at the interceſſion, and upon the earneſt requeſt of great numbers of celebrated *toaſts*, who were

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were beſt acquainted with his *ſecret* talents and *hidden* capacities.

What *inviſible* charms this reverend *Rhimeſter* may have to recommend him ſo univerſally to the good graces of the ladies, God and *they* only know; for *viſible* ones I am ſure he has none.

I wiſh, after all, that they have not made a rod for themſelves, if what I am inform'd of be true, (*viz.*) that this dignify'd bard has ungratefully turn'd the vaſt torrent of his wit againſt his *makers*, and ſeverely lampoon'd thoſe, who fix'd the immortal laurel-wreath upon his brows.

All the productions which I have ſeen of his (except a few dull verſes in print, not worth mentioning) are

1. The HANOVER TURNIP, to the Tune of *And a howing we will go, will go,* &c.

2. Verſes upon the *Chevalier's* picture.

3. Verſes upon the death of the young *prince*.

All which I once deſign'd to communicate to the world, as a ſpecimen in what a flouriſhing ſtate the divine art of *poeſy* is at preſent in OXFORD; but I am oblig'd to decline it, the ſaid ſeveral elaborate pieces being as impudent as they are ignorant, and as plentifully fraught with rank, venomous treaſon, as they are with dulneſs and impotence. ——To publiſh them, would be to throw filth and ordure in the face of the government.

What *Tom Brown* ſaid to another *Tom*, who had ten times more wit and ſenſe than our *Maudlin Tom*, comes into my head, whenever I think of him.

*You! write pindaricks and be damn'd!*
*Write epigrams for cutlers,* &c.



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Nay, even that *Grub-ſtreet* province is above his reach; I know nothing that he is fit for, but *Billingſgate ſermons*, and inſcriptions for bog-houſe walls.

Indeed, as things have been managed of late years, it does not ſignify a farthing who our *profeſſors* and *lecturers* are; *Davus* will do as well as *OEdipus* to——*do nothing*, but receive a certain ſum of money every year for his negligence and perjury: a mere *ſine-cure* does not require any extraordinary abilities. Nay, if it be reſolved by the *O——d* convocation, as it ſeems to be, that the youth under their care ſhall be kept very *ignorant*, in order to make them very *devout*, I think they have made an admirable choice for that purpoſe. The *heads* of colleges, d'ye ſee, being, moſt of them, *long-headed* men, argue logically upon this point; thus,

A man that *underſtands his buſineſs*, can (if he pleaſes) inſtruct others in it; and who knows but that out of perverſeneſs, or ſome whim or other, he may be tempted to *do his duty?* ergo, *it is not ſafe to truſt him.*

But a man, who knows nothing of the matter himſelf, cannot (if he would) teach others, according to the old maxim, *ex nihilo nihil fit*; he can do no *miſchief*; ergo, *he ſhall be our man.*

How faithfully they obſerve this truſt which is repoſed in them by their ſuperiors, and how cautious they are not to ſcatter the leaſt glimpſe of pernicious light amongſt the *rattle-brain'd* young fellows of the univerſity, the following letter, which occaſion'd this paper, will help to diſcover.

*Wadham-*

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*Wadham-college, Jan.* 22. 1720-21.

To the Author of TERRÆ-FILIUS.

SIR,

" I Hope you intend to acquaint the world, a-
" mongſt other abuſes, in what manner the
" pious deſigns of thoſe good men, who left us
" all our publick lectures, are anſwered. Yeſter-
" day morning at nine a clock the bell went as
" uſually for lecture; whether for a *rhetorical* or
" *logical* one, I cannot tell; but I went to the
" ſchools, big with hopes of being inſtructed in
" one or the other, and having ſaunter'd a pretty
" while along the quadrangle, impatient of the lec-
" turer's delay, I ask'd the *major* (who is an offi-
" cer belonging to the ſchools) whether it was
" uſual now and then to ſlip a lecture or ſo: his
" anſwer was that he had not ſeen the face of any
" *lecturer* in any faculty, except in *poetry* and *mu-*
" *ſick*, for *three* years paſt; that all lectures beſides
" were entirely neglected: both of great conſe-
" quence! eſpecially the *firſt*, as it is performed
" by ſo ingenious and accompliſh'd a proficient!

" Every *thurſday* morning in term time there
" ought to be a *divinity* lecture in the *divinity* ſchool:
" two gentlemen of our houſe went one day to
" hear what the learned profeſſor had to ſay upon
" that ſubject; theſe two were join'd by another
" *maſter of arts*, who without arrogance might
" think they underſtood divinity enough to be his
" auditors; and that conſequently his lecture would
" not have been loſt upon them: but the doctor
" thought otherwiſe, who came at laſt, and was
" very much ſurprized to find that there was an
" audience. He took two or three turns about the
" ſchool, and then ſaid, *Magiſtri, vos non eſtis*
" IDONEI *auditores; præterea, juxta legis doctorem*

" BOUCHER, *tres non faciunt collegium*—— *valete*;
" and ſo went away.

" Now it is monſtrous, that notwithſtanding
" theſe publick lectures are ſo much neglected, we
" are all of us, when we take our degrees, char-
" ged with and puniſhed for non-appearance at the
" *reading* of many of them; a formal *diſpenſation*
" is read by our reſpective *deans*, at the time our
" *grace* is propoſed, for our non-appearance at theſe
" lectures, and it is with difficulty that ſome grave
" ones of the congregation are induced to grant it.
" Strange order! that each lecturer ſhould have his
" *fifty*, his *hundred*, or *two hundred* pounds a year
" for doing nothing; and that we (the young fry)
" ſhould be obliged to *pay money* for *not hearing*
" ſuch lectures as were never *read*, nor ever *com-*
" *poſed*.

" Pray, Mr. TERRÆ-FILIUS, be ſo kind as to
" inſert this as ſoon as it will ſuit with your con-
" venience, and oblige

*Your conſtant reader, and unknown friend.*

" *P. S.* The *Vice-chancellor* has prohibited all
" our *coffee-houſes* to take in your paper, under
" pain of being *diſcommon'd*."



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# TERRÆ-FILIUS. Nº. XI.

——— *vocantur*
*Ergo in concilium proceres* ———
*Atque utinam his potius* Nuris *tota illa dedisset*
*Tempora sevitiæ.* Juv.

WEDNESDAY, *February* 22.

TO F all the sumptuous *edifices* which of late years have shot up in OXFORD, and adorned the habitation of the muses, the new *Printing-house*, commonly called CLARENDON's *Printing-house*, strikes me with particular pleasure and veneration: it is, I do assure my reader, a most magnificent and stately pile of building, suitable to those great ends for which it was raised. This is the *midwife* in ordinary to *Alma Mater*, which delivers the profound genius's of the university of all those voluminous offsprings, to which the commonwealth of letters is so much indebted and obliged.

Concerning the origination of this useful fabrick, divers rumours are gone forth; some say, the money, which was appropriated for this end, being *embezzel'd*, it was carried on at the charge of the university treasury: others, that *certain books* were sold for the fourth part of the prime cost, to defray this expence; which procedure was, I suppose, founded upon this politick supposition, that when they had got a new *Printing-house*, they could never want new *books*; but by what means soever it was built, my lord CLARENDON has the honour;



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and we, his happy posterity, the invaluable benefit of it.

I should think it an undertaking well worthy the laborious Mr. *Hearne*, to give the world an account, from year to year, of the many incomparable tomes, which issue from that illustrious press. This, I apprehend, would do great honour to the university, and to its learned authors, since the catalogue would not be crouded with any of those heretical, pernicious, and free-thinking tracts, which are the noisom spawn of other modern presses: we should find there no ill-meaning *Essays upon human Understanding*, no *Oceana's*, no *Hypotheses* of *Liberty*, no descants upon *Original Contracts*, nor enquiries into the *State of Nature*, no *Appeals to the Laity* and *common Sense* in matters of religion, no vindications of *Conscience* and *private Judgment*, no defences of *Resistance* in any possible cases, no apologies for the *Revolution*, and the *present Government*, &c. to sully the *Academical Types*, and reproach the solemn *Imprimatur* of the university —— New, accurate Editions of primitive *Fathers*, and antient *Chronicles*, or modern sermons, and long systems of *Logick*, *Metaphysicks*, and *School-divinity* are the solid productions of this august *Typographeum* —— Such are the effects, and such the advantages of restraining the *license* of the press! How would letters flourish? how would arts revive? how would religion lift up her awful front? and how would the church rejoice, if such a wholesome check were put upon the *press* throughout the world?

But PRINTING is not the only, nor the principal use, for which these stupendous stone-walls were erected; for here is that famous apartment, by idle wits and buffoons nick-named GOLGOTHA, *i. e.* the place of SCULLS or HEADS of colleges and Halls, where *they* meet and debate upon all extraordinary affairs, which occur within the precincts of their jurisdiction. This *room* of *state*, or academical

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demical *council-chamber* is adorn'd with a fine pourtrait of her late majesty Queen *ANNE*, which was presented to this assembly by a jolly *fox-hunter* in the neighbourhood, out of the tender regard which he bore to her pious memory, and to the reverend SCULLS of the university, who preside there; for which benefaction they have admitted him into their company, and allow him the honour to smoak a pipe with them *twice a Week*.

This room is also handsomely *wainscotted*; which is said to have been done by order of a certain worthy gentleman, who went to *Oxford* for a DEGREE without any claim or recommendations and therefore, to supply that defect, promised to become a *benefactor*, if they would make him a *graduate*; accordingly, as it is said, workmen were employed in great haste, and the SCULLS, lest they should be behind hand in gratitude, in as great haste, clapp'd a DEGREE upon his back; but the story unfortunately concludes, that when the GRADUATE was created, the *benefactor* ran away, and left the good-natur'd SCULLS to pay the *joiners* themselves.

But what is it to me, *who paid for it*? or *by what means* it came to make such a Figure, as it now does, both within doors and without? It becomes me better, as an historian, to acquaint posterity what uses it is put to, and what *momentous* affairs are transacted within its walls. I ask pardon therefore, and proceed.

Here, as I said before, all the weighty business of the university is settled: if any sermon is preached, if any publick speech or oration is deliver'd in *derogation* of the *church*, or the *university*, or in *vindication* of the *protestant succession*, or the *bishop* of *Bangor*, *hither* the delinquent is summon'd to answer for his offence, and receive condign punishment; as Mr. *Maurice*, fellow of *Jesus* college, lately *did*. In short, all matters of importance are cognizable before this tribunal; I will instance only one, but *that* very remarkable.

A day

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A day or two before the late QUEEN died, a letter was brought to the *poſt-office* at *Oxford*, with theſe words upon the outſide of it; WE HEAR THE QUEEN IS DEAD, which, being ſuſpected to contain ſomething equally *miſchievous* within, was ſtopt, and carried to the vice-ch—ll—r, who immediately ſummon'd his brethren to meet him at GOLGOTHA about a matter of the *utmoſt conſequence*: when they were aſſembled together, he produced the letter before them; and having open'd it, read the contents of it with an audible voice; which were as follow:

*St. J—n's College*, July 30. 1714.

*Honoured Mother*,

" I Receaved the *Cheſhear* cheaſe you ſent ma
" buy ROBEN JOULTHEAD, our waggonor, and
" itt is a vary gud one, and I thanck you for itt,
" mother, with all my hart and ſoale, and I pomis
" to be a gud boy, and mind my Boock, as yow
" dezired ma. I am a riſing lad, mother, and have
" gott prefarment in college allready; for owr ſex-
" toun beeing gonn intoo *Heryfoordſhear* to ſee his
" frends, he has left mee his depoty, which is a
" vary good pleace. I have nothing to complayne
" off, onely that *John Fulkes* the tailor ſcores me
" upp a *penney ſtrong* a mooſt every day; but I'le
" put a ſtopp to it ſhortly, I worrant ye: I beleave
" I ſholl do vary well, if you wull but ſend me
" t'other *crowne*; for I have ſpent all my mony at
" my *freſh treat*, (as they caul itt,) which is an
" abomminabel Ecſtortion, but I coud not help itt;
" when I cum intoo the cuntry, I'le tell yow all
" how it is. So no more att this preſent; but my
" ſarvice to our parſon, and my love to brother
" *Nick* and ſiſter *Kate*; and ſo I reſt

*Your ever dutiful and obedent Son*,

BENJAMIN NUMPS.

When

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When he had done reading, the SCULLS look'd very gravely upon one another for ſome time, till at length Dr. *Fauſtus*, late of *New College*, got up and ſpoke to them in the following manner:

*Gentlemen,*

" The words of this letter are ſo very *plain* and " *intelligible* in themſelves, that I wiſh there is no " *latent* and *myſterious* meaning in them. How do " we know what he means by the CHEESE, which " he thanks his mother for? or how do we know " that he means nothing *elſe* by it, but a CHEESE? " Then, he deſires his mother to ſend him *t'other* " CROWN; now what, I conjure you all to tell me, " can he mean by that *other Crown*, but the *Elector* " of *Hanover*; eſpecially ſince he tells us on the out- " ſide of his letter, that the QUEEN *is dead*? Theſe " *Rebels* and *Roundheads* are very ſly in every thing " they do: they know we have a ſtrict eye over " them; and therefore, if this *Benjamin Numps* " ſhould be one of them, and have any ſuch ill de- " ſigns in his head, to be ſure, if he *expected to* " *ſucceed*, he would not expreſs himſelf *to be un-* " *derſtood*. So that, with all ſubmiſſion to my re- " verend Brethren, I think we ought to ſift this " matter thoroughly, for fear of the worſt, —— and ſat down.

Then *Father William* roſe up, and apply'd himſelf, with his uſual majeſty, to Dr. *Fauſtus*, in theſe words.

*Brother* FAUSTUS,

" What a notable fine Speech haſt thou made? " Thy *wife* noddle is always finding out miſchief " where there is none meant; thou art always jea- " lous of *plots*, and crying out *murder* before thou " art hurt. Who, but you, would ever have dream't of " *treaſon* in a *Cheſhire cheeſe*? I warrant you, *you*

" *ſmell'd*

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" *ſmell'd a Rat in it.* Come, come, be adviſ'd, " brother *Fauſtus*, thou art a very cunning fel- " low, we all know; but don't let thy great *know-* " *ledge* and *ſagacity* exert itſelf upon every petty " occaſion; don't think thy *wiſe* character obliges " thee to ſtart difficulties where no creature beſides " can poſſibly ſee any. As to this *Ben. Numps*, I " know him very well: why, he was enter'd but " t'other day a *ſervitor* in *my* college: poor fel- " low! I'll engage for him he is no *plot-monger*, " as a leſs CONJURER than you, brother *Fauſtus*, " might have eaſily ſeen, by his ſending his news " on the *outſide* of his letter. *Hereſy* and *Rebellion* " are not of his conſtitution. However, if you " think fit, we'll ſend for him, and reprimand him " for his folly."

Then a beadle was diſpatch'd for Mr. *Numps*, who appear'd, and being rebuked by the committee, acknowledg'd his fault full of ſorrow and contrition, and humbly ask'd pardon for the ſame; which, without *much* oppoſition, was granted; and he was thereupon diſmiſs'd; as was likewiſe this *high and mighty* aſſembly.

It is ſaid that Mr. *Numps*, who is ſince enter'd into *holy orders*, lives ſomewhere about town, and is an excellent preacher—of *Dean Young*'s ſermons.

TERRÆ-

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# TERRÆ-FILIUS. Nº XII.

*Velut i in ſpeculum.*

SATURDAY *February* 25.

ONE of my correſpondents calls the SCULLS of *Colleges* the DIRECTORS of the univerſity; and I have my ſelf, more than once, made uſe of that alluſion already; I am ſorry that the iniquity of the times will allow me to draw the parellel ſo cloſe as I think I can do in this paper. Let us try the Experiment.

Several hundred years ago (ſuppoſe, for inſtance, in old King ALFRED's reign) certain ſtraggling ſcholars, who liv'd and ſtudied at OXFORD without any regulation, or at moſt only an inconſiderable number of them, not yet *incorporated*, form'd a ſcheme amongſt themſelves, and offer'd it to the King, in which they propoſed, That if he would grant them ſuch a charter, and ſuch privileges as they deſired for encreaſing their capital ſtock, and for eſtabliſhing a publick nurſery of youth, they would requite his benevolence, by furniſhing his ſubjects with a vaſt quantity of learning, loyalty, good manners, religion, and other uſeful commodities, to the value of *ſeveral millions*, of which they ſtood grievouſly in need. They repreſented ſeveral advantages which would accrue to the publick by this new *ſcheme*, which, in thoſe days, was call'd (without intending a *pun*) the OXFORD ſcheme; as that, particularly, it would ſave us the great expence, and trouble, and ſcandal of ſending our children

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dren abroad for education; that when we had a publick seminary of our own, we should export great quantities of academical manufacture to other countries, instead of importing it from thence, which was always esteem'd a beneficial branch of Trade; that young men are apt to learn abroad principles incompatible with our constitution, and to assimilate with the nations amongst whom they are educated; and several other reasons, *quæ nunc perscribere longum est.*

On the other side, it was suggested, that it was too *great a trust* to be reposed in so *mean* and *contemptible* a body of men: that it would be of dangerous consequence to let them engross and monopolize all the learning in the kingdom; that it would put it in their power to instil what principles they pleas'd into the minds of youth; and by that means to give the government disturbance, whenever their ambition, or resentment, or caprice should prompt them to it; and that, in short, they would grow too powerful and restiff to be managed.

Notwithstanding all which, what with the interest they had, or *made* amongst the courtiers, and what with the plausibleness of the thing at first sight, their proposals were accepted, and a charter was granted them fuller than they desired.

When they had carried this point, *subscription-books* (by them call'd *matriculation-books*) were open'd, and most of the nobility and gentry subscribed their sons and their wards into them: presently their stock rose, and happy was he that had any thing in it! Every old hunks and miser unhoarded his dear treasure upon this occasion, and thrust it into this fund, in expectation of vast dividends of learning and philosophy, which being novelties in those days, consequently bore a great price; scarce was there a country farmer, or a chimney-sweeper, that had rak'd a little money together, but must come into the fashion, and make one

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one of his boys a parſon, or a philoſopher; nay, ſome ſent whole colonies of male-heirs thither as faſt as they could beget them, and were ſeiz'd with an inſatiable avarice of letters and religion; inſomuch that people began to think, that in a ſhort time they ſhould have nothing but *Plato's*, and *Seneca's*, and *Ariſtotle's* in the nation.

This *ſcheme* met with ſuch popular encouragement, that, in imitation of it, ſeveral BUBBLE-ſchools and academies ſprung up and aped it in all its proceedings; they too produced old obſolete charters, or bought new ones to teach youth in the ſame faculties, and took in ſubſcriptions in the ſame manner that the other did. Thoſe perſons, who could not raiſe money enough to come into the grand *Oxford* fund, jobb'd in theſe little *bubbles*, one of which, call'd the *Stamford-bubble*, flouriſh'd hugely, and began to vye even with the *Oxford* ſtock; inſomuch that the *Oxford* directors look-ed upon it with a jealous eye as a dangerous ſucker to them, and were forced to petition the king to put down and annul all *bubble*-academies, particularly the *Stamford* one (as *Wood* expreſſeth it, *p.* 166.) *ne vetus eruditionis fluentum exareſceret, leſt the antient fountain of learning ſhould be dried up:* in purſuance of which requeſt, the King order'd a proclamation to be publiſh'd, requiring all *maſters* and *ſcholars* ſtudying at *Stamford*, to return to OXFORD, under pain of *confiſcation of goods*; *nam nolumus (inquit rex) ſcholas ſeu ſtudia alibi infra regnum noſtrum, quam in locis ubi univerſitates nunc ſunt, aliqualiter teneri*; *for* we *will not* (ſaid the King) *have any ſchools or ſeminaries of learning within our dominions, but where the univerſities now are*; and farther, to extirpate the *Stamford*-bubble entirely, they made a ſtatute, obliging every candidate for a degree to ſwear, *That he will never read, nor be the auditor of any reader in* Stamford, *as an univerſity. Item, tu jurabis quod non leges nec audies* STAMFORDIÆ *tanquam in univerſitate,*



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*ſtudio aut collegio generali,* are the words of the oath.

Whether this royal prohibition coſt the *Oxford* company any thing but *good words*, my author ſays not; but I find it had quite a contrary effect to what they expected; for whereas, ſome time before, it is ſaid that there were *thirty thouſand* ſtudents in OXFORD, in a few years afterwards they decreas'd to *ſix thouſand*; and the hiſtory ſays, that learning too decreaſed in proportion.

At firſt the ſcholars, or *proprietors*, of this ſtock lodged about town in private houſes, as they do now in ſome foreign univerſities, and had only publick ſchools to meet and diſpute in; but in progreſs of time, ſo enamour'd of this ſcheme were ſeveral perſons, that when they died, they left their eſtates to *found* little univerſities, under the great univerſity, called *colleges*, and to ſupport an *head*, and a certain number of fellows.

Theſe ſeveral colleges, or private ſocieties, make up collectively the publick univerſity, and the *heads* and governors of theſe colleges are alſo the *governors* and *directors* of the *univerſity*: the *chancellor* I eſteem only a titular governor, the *vice-chancellor* anſwers to the *ſub-governor*; the *pro-vice-chancellor* to the *deputy-governor*, and the *heads* of colleges to the *directors*.

To purſue the parallel therefore, let us examine whether theſe *directors* have not broke their *truſt*, and do not deſerve puniſhment as well as the others: or rather let us examine whether they ought not publickly to be examined whether they have broke it or not, ſince they lie under ſuch violent ſuſpicions of having broken it; and no more than this could be ſaid of the others, till they had been *examined*.

I conceive the ſum of the charge againſt the *South-ſea* directors to be this: that they have perfidiouſly broken a great truſt repoſed in them, by the government and the proprietors; that under pretence

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pretence of paying the nation's debts, and increasing publick wealth and publick credit, they have plunder'd the nation, and ſunk publick wealth and publick credit to the loweſt dregs; that they have either fraudulently embezzel'd to themſelves, or unwarrantably ſquander'd away (they know not how nor to whom) the money and ſtock of thoſe perſons who choſe and hired them to manage it for their advantage; that they have been guilty of infamous practices of all ſorts; that therefore they ought to be puniſhed in the moſt rigorous manner.

Now, if *it can be proved*, in like manner, that the other *directors* have as perfidiouſly broken as great a truſt repoſed in them by the government, the nobility, gentry, and commonalty of *England*; that under pretence of advancing national religion and learning, they have introduc'd national irreligion and ignorance; and inſtead of promoting loyalty and peace, have encourag'd treaſon and diſturbance; that they have debauch'd the principles of youth, inſtead of reforming them; that they have embezzel'd or ſquandred away great ſums of publick money, and that they have been guilty of wicked and infamous practices of all ſorts; ought *they* not, likewiſe, to be puniſhed in the moſt rigorous manner?

To ſay, that this *has not yet been* proved, is ridiculous, till we have had an opportunity of proving it; the iniquities of the *South-ſea directors*, as much and as confidently as they were talked of before the parliament met, were not prov'd till the parliament did meet: and, when the parliament ſhall be pleaſed to take the conduct of the other *directors* into as *ſtrict* examination, I doubt not that they will diſcover as great miſmanagement and as many ——

Nothing which I have here laid down in general concerning either the *South-ſea* or the *Oxford directors* can be made to include every individual of either ſort; there are, I hope, ſome guiltleſs



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men of both, tho' I fear, far outnumber'd by the guilty; and therefore methinks they ought to pray for a publick ſcrutiny, that their characters may no longer ſuffer in bad company.

From hence it will be eaſy to judge, why the academical *directors* are ſo terribly againſt (I do not ſay *afraid of*) a *viſitation*; namely, for the ſame reaſon that their brethren of the *South-ſea* abhor the name of a *ſecret committee*.

This is the character of theſe directors in their publick capacity; if you take them in a more private view, amongſt their *fellows* in their reſpective colleges, you may define them thus.

A *director*, or SCULL of a college, except as before excepted, is a lordly ſtrutting creature, who thinks all beneath him created to gratify his ambition, and exalt his glory; he commands their homage by uſing them very ill, and thinks the beſt way to gain their adoration, is to *pinch their bellies*, and *call them names*, as the moſt tyrannical princes have always the moſt loyal ſubjects; he is very vicious and immoral himſelf, and therefore will not pardon the leaſt trip or miſcarriage in another; he is a great profligate, and conſequently a great diſciplinarian; he *petrifies* in fraud and ſhameleſneſs, and is never properly in his element, but when he is either committing wickedneſs himſelf, or puniſhing the commiſſion of it in others.



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# TERRÆ-FILIUS. N° XIII.

*Maxima quæque domus* SERVIS *eſt plena ſuperbis.*
Juv.

WEDNESDAY, *March* 1.

HAVING in my laſt paper, given ſome account of the reverend *ſculls* of colleges, I proceed methodically, in this, to their FOOTMEN, who are the next grandees of the univerſity, or, to carry on the alluſion, the *clerks* to the *Oxford directors*.

It is peculiar to theſe learned *head-pieces* to ſhew more reſpect, and give more encouragement to their *skip-kennels*, than to their ſtudents or fellows, which, I ſuppoſe, they do, that the ſcripture (of which alſo they are the DIRECTORS) may be fulfilled, which ſays, *He that is leaſt amongſt you all, the ſame ſhall be* greateſt.

Father *William* is never better pleas'd than when he is drinking a bottle and talking over matters with Mr. JOHN, his Man, who I muſt confeſs indeed is a very genteel well-bred perſon, and puffs out his neck-cloth with as ſmart an air as Mr. *Any-body*. Father *William*, to ſhew his kindneſs to Mr. JOHN, has made him *manciple* of his college, a fine-cure worth twenty pounds a year, which is more than any of the *juniors* make of their *fellowſhips*. Some people alſo think that Mr. JOHN, having liv'd ſeveral years in ſo good a ſervice, is his maſter's *money-ſcrivener*, ſince the death of a *certain gentleman*, who ſtood him in great ſtead; and that he ſometimes ſupplies the deficiencies of his *civil liſt*. For my part, I de-



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clare, with all the ſincerity in the world, that I don't envy Mr. JOHN his place; for I never heard but that the fellow was a very *honeſt* fellow; which is more than I can ſay of ſome of his *betters*.

Dr. *Lime-Kiln*, the block-*head* of a neighbouring college, is another Inſtance of this ſort of complaiſance: when he was, ſome time ago, *Vice-chancellor*, he more than *divided* his power and authority with his *lacquey*, if I may ſo call one in poſſeſſion of ſo great an honour. No buſineſs could be done without Mr. FEN's advice and conſent; nor any perſons admitted upon buſineſs without previous application to him, and paying ſuch previous fees as he, the ſaid Mr. FEN, ſhould, in his great modeſty, demand. It is alſo ſaid, that this dignify'd *valet* has often furniſh'd his maſter, or collegue, with conſiderable ſums.

I have lately receiv'd two letters from two different Gentlemen (who tell me, that they were formerly of Dr. *Lime-Kiln*'s college) complaining of the inſolence of that doughty SCULL and his Man FEN, who, as one of them informs me, *is a fellow perfectly orthodox in ſize and manner of thinking*, and in every act, that belongs to his maſter, ſuch as *puniſhing irregularities, preſcribing orders*, &c. uſed to expreſs himſelf, WE *will take care that ſuch a man ſhall not have his* degree; Or, WE *will introduce another manner of living in the college*; giving himſelf an air of partnerſhip with the reverend *Noddle* his maſter in the government of the college.

The other gentleman tells me, that having diſoblig'd this favoured SKIP, who complain'd of it to his maſter, he was told by the doctor, *That he had rather have found him drunk, or a-bed with a* whore, *or in any other crime, than in offering ſuch an affront to his Servant*; and threatened to expel him for it.

It is in every body's mouth, what this worthy gentleman ſaid, when his maſter went out of his *vice-*

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*vice-chancellorſhip; I rejoice, ſaid he, that* We *are out of this troubleſome Office.*

Dr. Drybones, of *Exeter*, is alſo very famous for his familiarity with his *footman*, whom he makes *his confident.*

Once upon a time, the late biſhop of Bristol going to pay doctor Drybones a viſit, found him in his lodgings by a little ſtarving Fire, with a *ruſh light* candle before him, ſmoaking a pipe cheek by jowl with his man Thomas. As ſoon as my lord came in, up leap'd the fellow in a great hurry, and was going out of the room; but ſaid his maſter, *Sit down* Thomas, *ſit down and ſmoak your pipe out; here's no body but my lord biſhop, and he won't take it amiſs:* Thomas *is a very honeſt, good-natur'd fellow, my lord, and ſometimes I make him ſit down and ſmoak a pipe with me for company. Come, my lord, we'll drink his health, if you pleaſe. With all my heart*, ſaid his lordſhip, *and ſo it went round.*

Dr. Faustus, late of *New-College*, was another of theſe obliging college *noddles*; but there is a good reaſon to be given for his civility to his groom; for though he be never ſo much a *conjurer*, as father *William* calls him, yet *two* heads are better than *one* all the world over.

Doctor *Pacquet*, *director* of *U——y College*, was many years *directed*, in all his proceedings, publick and private, by his *butler*, who is ſince expell'd for *defrauding* the college, with a *pious intent* to *enrich* it, if they would hang up his picture, as he deſired, in their hall, and pray for him amongſt their other benefactors.

Thus in all *great* families, as well as in theſe and other colleges, there ever were, and ever will be ſuch inſolent *ſlaves* kept to domineer over their maſters clients, and levee-men, and ſometimes over their maſters themſelves.

When Sejanus, that courtly villain, whom we read of in *Tacitus*, was in his proſperity, it was eſteemed a very great honour *to be acquainted with his*

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*his* door-keepers, *and* menial-ſervants. *Etiam Satrium atque Pomponium venerabamur: libertis quoque ac janitoribus ejus noteſcere pro magnifico accipiebatur.* See Tac. Book 6.

Theſe *Oxford footmen* agree with the *South-ſea underlings* exactly in this, that they grow rich ſurpriſingly faſter than *other peoples ſervants.*

I have too much reſpect for the chief characters of all ages and all countries, to caſt any unſeemly reflections upon the *dunghil*, from whence they have ſprung; and I often wonder at the folly of many men, who would be thought wits, when I hear them ſcornfully call a riſing great man an *upſtart*, a *muſhroom*, and a *thing of yeſterday*, as matter of diſgrace; when 'tis plain, from experience, that we gentlemen of the *mob* have always been the ableſt perſons at the helm of affairs; which is ſuch an honour to our illuſtrious obſcurity, as I cannot help being very proud of.

It is a ſtanding maxim in *building*, that a *ſublime* ſuperſtructure cannot be ſupported without a *low* foundation.

Every body knows that the brave old *Romans* had ſome of their greateſt dictators and other prime miniſters from the *plow-tail*, whom they found equally qualify'd to be at the *head* of the government; in which ſtation they acquitted themſelves as well as in the other: they could ſpeech it to a factious ſenate, as well as to a team of oxen: they could make leagues and treaties, as well as hedges and ditches: nothing came amiſs to them; but as different occaſions required, they could either *threſh corn* — or their country's enemies.

In like manner, why may not the gentlemen, of whom I have been ſpeaking in this paper, have the ſame amphibious capacities, and acquit themſelves in different offices of life with equal dexterity? Why may they not, at the ſame time, be college-ſervants, and college-governors, and gain as much reputation by *puniſhing under-graduates*, *or*

*diſpoſing*

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*diſpoſing of fellowſhips, degrees, and teſtimoniums;* as by whetting knives, or ſetting out a ſide-board?

The *Romans* have not been imitated by other nations, and ſucceeding ages, in any of their cuſtoms more than in this: caſt your eyes round the world, and ſee to whom you are oblig'd for moſt of thoſe illuſtrious politicians that have led mankind by the noſe for ſo many centuries. What was of old the famous cardinal *Wolſey*, but a butcher's ſon? Or what at preſent are cardinal *Alberoni*, and moſt of the other cardinals, and of the late *South-ſea* directors, but perſons of the ſame remarkable extraction?

Nay, to go no farther, even I my ſelf, over-grown as I am in fame and wealth, ſtiled by all unprejudiced and ſenſible perſons, the inſtructor of mankind, and the reformer of the two univerſities, am by birth but an humble *plebeian*, the younger ſon of an ale-houſe keeper in *Wapping*, who was for ſeveral years in doubt which to make of me, a philoſopher, or a ſailor: but at length birth-right prevailing, I was ſent to *Oxford*, *ſcholar* of a college, and my elder brother a *cabbin-boy* to the *Weſt-Indies*.



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# TERRÆ-FILIUS. N° XIV.

καὶ τοῦτο, ἔφη, μεμνησθέ μοι τελευταῖον, τοὺς φίλους εὐεργετοῦντας, καὶ τοὺς ἐχθροὺς δυνήσεσθε κολάζειν. Xen.

SATURDAY, *March* 4.

THAT *it is the intereſt of every government to protect and encourage its friends*, is a maxim which has prevail'd in all wiſe nations. It is founded on reaſon and policy, as well as abundantly confirmed by the experience of the contrary practice, which has conſtantly ended in the imminent danger, if not in the total deſtruction of thoſe *ſuperficial ſtateſmen*, who have put it in execution.

We ought in charity to ſuppoſe, that all governors, whatever this or that party may think of them, eſteem themſelves juſt and lawful governors: I do not mean *violent Uſurpers*, or *foreign invaders* (who cannot pretend to exerciſe a juſt government) but only ſuch as are call'd *parliamentary* and *hereditary* governors; governors *de jure*, and governors *de facto*.

This ſuppoſition cannot be thought unreaſonable by any party, becauſe it only ſuppoſes all parties *honeſt* and *ſincere* in their different intereſts and profeſſions.

All governors therefore, whether *de jure*, or *de facto*, believing themſelves engaged in a juſt cauſe, ought to encourage, or at leaſt to protect *thoſe* perſons eſpecially who have diſtinguiſh'd themſelves in the ſame cauſe. This expectation alone could animate

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animate them under adverſity to risk their lives and fortunes in defence of it; and if they find themſelves deluded in this expectation, whenever there is need of their aſſiſtance again, they will ſit down tamely under their preſent misfortunes, rather than run any hazard in behalf of a ſet of men, who, they know, will not eaſe them of one burthen, but perhaps lay heavier upon them, ſhould they *prevail* in their attempt.

I will ſtate the caſe wider ſtill, and ſuppoſe even *foreign invaders*, or *violent uſurpers* in poſſeſſion of the government, who cannot poſſibly believe themſelves to be *juſt* or *lawful* governors; yet as theſe men, by plauſible ſpeeches, and artful diſguiſes, may perſuade many well-meaning people, that they are promoting the publick good, and thereby draw them into their intereſts, I maintain, that it is the duty even of thoſe uſurpers or invaders to ſupport thoſe well-meaning, miſtaken men, who ſupported them in their unjuſt poſſeſſion, and to protect them from the inſults of *their* enemies, tho' they happen to be the friends of their country.

I need not have put the caſe ſo far, but that I was willing to ſhew how much even *villains* are oblig'd to defend thoſe who are their *friends*, not knowing them to be villains.

We have now upon the throne a King, whom I believe to be as juſtly and lawfully our King, as the cauſe of publick good, and the conſent of the whole nation, by their repreſentatives, in ſeveral parliaments aſſembled, can make him. Under this belief I have ſworn to obey him, and I deſign to obſerve that oath; part of which obliges me *to diſcover all open and ſecret traitors and conſpirators againſt his majeſty's perſon and government*; ſuch traitors and conſpirators I conceived thoſe perſons to be, againſt whom I undertook this paper; I thought it my *duty* therefore to diſcover them, as *I had ſworn to do*; and I think that at leaſt I deſerve *impunity* for my pains.

Yet

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Yet has it been of late maliciously reported both in publick and private, that several of the bishops have petition'd the King to suppress a scandalous paper call'd TERRÆ-FILIUS, *highly reflecting*, as some of our sagacious news-writers represent it, *upon the two universities, the christian religion, and the reformation*. By whom this is done, or with what intent, is easy enough to guess; but the artifice is so thin and ridiculous, that no body, I think, can be deceived by it.

It cannot however be an improper time to produce some of my proofs against the persons with whom I have enter'd the lists; from whence it may appear, whether I who relate, or my *bookseller* who publishes, or *they* who act such enormities against *this government*, ought to be under apprehensions from *this government*. —— If, for once, I may be judge in my own case, to be punished by *Whigs* and *Tories* too for the same thing, is, I think, a little too hard usage; 'tis such *fore-stroke* and *back-stroke* play, as I cannot possibly understand.

One of my principal evidences is a sermon preach'd *May* 29, 1719, which I promis'd to give an account of, when a *proper* opportunity offer'd itself: *accordingly*, I will begin with it next *Wednesday*. In the mean time, I will present my reader with some little peccadillos, which may serve for collateral proofs, or corroborations of my main charge: the first of which shall be an epistle from a *gentleman in orders* to a certain *head* of a college, in which he stood candidate for a fellowship, and carried it.

*N. B.* It was written just after the late duke of ORMOND went away.

Vir

Vir colendiſſime,

IN *hac tanta rerum perturbatione, me pergrata* Ben——ti *reficit memoria; ſpero equidem dum* eccleſiæ patronos *carceribus inſequuntur* malevoli, *ut mihi ejuſdem miniſtro, favore tuo, aſylum præbeat* Alfredi *domus. Proh* CURIA, *inverſique mores! Orbitatem ſuam nunc ſenſit eccleſia, fides defenſore ſuo viduata luget, & nocte religioni obductâ, ex luſtris caverniſque ſuis repunt fanatici tenebriones, atque adverſus academiam primò ſua tela librant: tamen ſi cujuſlibet vigilantiâ ſacra literarum cauſa defendi potuit, certè tuâ defenſa fuiſſet, & quàm fortiter dignitati ſuæ conſulebas, cum ex alto fulminabant, teſtimonium reddet hæc univerſitas, & cujus vicem geſſiſti, tuis meritis aliquando reſpondebit* EGREGIUS EXUL.

*Fœlices! quorum oculis tam illuſtre obverſatur exemplum; fœliciores! quos præceptis ad virtutem formaſti; tamen egomet ipſe fœliciſſimus! ſi me in ſocietatem tuarum laudum cooptari non indignum arbitreris: hoc ſummo tuo beneficio affectum me tibi* in omni re morem gerere, *& quantum in me eſt collegii emolumentum promovere promitto. Sum,*

Vir colendiſſime,

Tui favoris ſtudioſiſſimus,

* * * *

*In* ENGLISH *thus:*

*Right worſhipful* SIR,

IN the preſent great and general confuſion, the grateful remembrance of your benefactor Sir *S——n Be——t* revives my drooping ſpirits; for I hope, that whilſt *ill-minded* men throw the *patrons of our church* into dungeons, I, who am a miniſter



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niſter of it, may, by your favour, find refuge under King *Alfred's* roof. How, alas! are the morals of the COURT chang'd! Our widowed *Church* now ſenſibly feels its loſs; our *Faith* laments the want of her *Defender*, and religion, being overcaſt in a cloud of impiety, the fanatical underminers of it creep out of their dens and caverns, and firſt of all ſhoot their arrows againſt our univerſity: nevertheleſs, if any one's vigilance could have defended the ſacred cauſe of learning, yours would certainly have done it. How *boldly* you conſulted its honour, whilſt *thoſe in authority* thunder'd againſt us, this univerſity ſhall witneſs for you; and the MOST NOBLE EXILE, whom you ſometime repreſented, ſhall, one time or other, reward your meritorious conduct.

Happy are they who have ſuch an illuſtrious example before their eyes! more happy they, who by your precepts are trained up to virtue! but moſt happy ſhould I be, if you would eſteem me worthy to be choſen into the number of thoſe who tell forth your praiſes! So gratefully will I acknowledge this obligation, that I promiſe to promote, as much as in me lies, the good of the college, *and to be a thorough-paced conformiſt to your will in all my actions. I am,*

*Right worſhipful* SIR,

*Your worſhip's moſt humble petitioner,*

* * * *

One of *C. C. C.* in a publick ſpeech, when he was proctor of the univerſity, juſt after the King's acceſſion, having abuſed Dr. AYLIFFE, and given him the worſt character his ſpleen and invention could furniſh him with, had theſe remarkable words in it: *Hiſce mediis ad* AULAM *affectat viam; abeat, diſcedat;* CONVENIUNT MORES. *By theſe methods he paves*

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*paves his way to* COURT; *hence; let him go; his morals ſuit the* PLACE.

Another proctor, about three years ago, in his ſpeech, told the univerſity this melancholy ſtory; *Eò ventum eſt ut* ECCLESIA *ab eo, qui* DEFENSORIS *titulo honoratur, pene diruta ſit. Things*, ſaid he, *are come to that paſs, that the* CHURCH *is almoſt demoliſh'd by him who has the honour to be ſtiled the* DEFENDER of it.

It is impoſſible to remember all the inſinuations and reflections of this nature, for the laſt *ſix* years; very few publick ſpeeches, declamations, or ſermons, were without them; ſome have been full of nothing elſe; as in particular, the famous *ſermon*, of which I am to give an account in my next paper.

# TERRÆ-FILIUS. Nº XV.

*Hic putat eſſe Deos &* PEJERAT. Juv.

WEDNESDAY, *March* 8.

UPON the twenty ninth of *May*, 1719. the *reverend poetical* gentleman, whom I have ſeveral times had occaſion to mention, preach'd a notable ſermon upon this Text, (as we find it written in the thirteenth chapter of the prophet *Hoſea*, and at the ninth verſe,) *O! Iſrael, thou haſt deſtroyed thy ſelf, but in me is thine help.*

From which words he undertook to prove, that ENGLAND, our modern *Iſrael*, had alſo *deſtroy'd itſelf*, or (as he more elegantly worded it) was guilty of *civil* and *ſpiritual ſelf-murder*, which he introduc'd



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by obſerving, that as *when a* ſingle perſon *falls by his own hands*, or, (as the text ſays,) *deſtroys himſelf*, it is call'd *ſimple ſelf-murder*; ſo, *when a whole* civil ſociety *falls by its own hands, or deſtroys itſelf, it is* civil ſelf-murder; and ſo again, *when a whole* eſtabliſh'd church *falls by its own hands, or deſtroys itſelf, it is ſpiritual ſelf-murder.*

At what *particular* time our *Britiſh Iſrael* thus imbru'd its hands in its own blood, he thought it needleſs, *upon that day*, to acquaint us; purpoſely avoiding, through his whole *preachment*, to mention the Names of *Cromwel* or King *Charles*; uſing, inſtead thereof, theſe and ſuch-like general expreſſions, as the *uſurper*, the *rightful heir*, the *royal exile*, the *exiled monarch*, &c. beſides which, he ſingled out ſuch incidents in his deſcription of this our ſtate of *civil* and *ſpiritual ſuicide*, as bore a nearer alluſion to *later* times than to thoſe *former* ones, which the occaſion of the day ſuggeſted to him; exhibiting to his gaping audience an unjuſt parallel between King *Charles* I. and *James* II. and between *Oliver Cromwel* and King *William*.

This *two-fold ſelf-murder* we committed, it ſeems, firſt, *by our injuſtice to the* CHURCH; and, ſecondly, *by our injuſtice to the* KING.

I. *By our injuſtice to the* CHURCH; to prove which, *the* CONVOCATION, ſaid he, *was* ſilenc'd, *and our holy mother was not permitted to take counſel for herſelf.* Poor old gentlewoman! what a ſad thing that was? to ſhut her holy lips up, and not ſuffer her to tell winter-evening tales of witches and apparitions in a chimney-corner, as ſhe us'd to do! — to be ſure, good man! he did not glance this obliquely upon the preſent government *for ſerving her ſo now.*

*Secondly*, ſaid he, *the biſhops were depriv'd by a lay-power.* — Intolerable impudence again! that the vile *beaſts of the people* ſhould offer to turn a *conſecrated* gentleman out of a good dioceſe, and an *apoſtolical* coach and ſix, *only* for refuſing to *promiſe not to be a rebel*; or upon any other pretence whatſoever!

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ever! — Here again, without doubt, the preacher did not think of the *lay-deprivation* of biſhops at the *Revolution.*

*But*, he added, *we ought to bleſs God, that many of thoſe reverend* deprived fathers *did privately ordain ſeveral perſons, in order to maintain the invaluable bleſſing of a* regular uninterrupted ſucceſſion *of chriſtian miniſters, to whoſe* valid *and* efficacious *prayers we may piouſly ſuppoſe the reſtoration* was in a great meaſure owing. It falls out very luckily for this *loyal* preacher, that all his inſtances agree with ſomething *now-a-days.* We all know that there is now in the world a ſet of *Engliſh* biſhops, prieſts, and deacons, *behind the curtain,* who are perpetuating for us this *invaluable bleſſing of a regular uninterrupted ſucceſſion,* and putting up *valid* prayers for another *reſtoration*; but that our *orthodox* preacher had theſe in his eye, would be a *vain* aſſertion.

*Thirdly*, ſaid he, *by breaking down the fences of the church, in repealing the laws made for its ſecurity, and allowing a* Toleration *to all perſons, who call themſelves* Proteſtants, *tho' under that name many were included, who did not believe the received doctrines of the* Trinity. Where this was aim'd, is very plain, ſince in *Cromwel's* days ſeveral perſons, who did not believe the received doctrines of the *Trinity*, were ſo far from being *tolerated*, that they were proſecuted with the utmoſt rigour.

II. *By our injuſtice to the* KING, which, ſaid he, *conſiſted in keeping him out of his* rightful *and* hereditary *dominions*; *which they did* upon theſe principles.

Firſt, *Vox populi eſt vox Dei*; which has ſince been urged by the *church* as an argument for *hereditary right.*

Secondly, *Salus populi eſt ſuprema lex.*

Thirdly, *Hereditary right* MAY be ſet aſide.

Which ſome Whig-boobies have thought to be the principles of the *revolution*, and *not* of the *Oliverian*



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*usurpation*; but what cannot *ignorance* and *whiggism* see?

*Nay*, said he, *many of the King's friends themselves were imposed upon by the artful sophisms of the usurper's party, to declare against his* RESTORATION; *the principal of which were these:*

First, *That most of them had taken the Oaths to the usurper.*

Secondly, *That it would cost the nation a great deal of bloodshed to restore the King.*

Thirdly, *That the King and his friends were suspected to be of a* different religion *from what was* generally professed *here.*

All which frivolous excuses he fully answered in a few words:

To the *first*, *viz.* That *most of the King's friends had taken the oaths to the usurper:* He answered, *I grant it; but because they had done* a wicked unjust thing, *must they therefore* continue in it? *Wretched indeed must their case be, when their apology becomes their aggravation!*

Here was an absolution from oaths, slap-dash at once, for the young students to carry home against they have *next* an occasion for perjury.

As to the second of these, *viz. That it would cost the nation a great deal of bloodshed to restore the King: this objection*, said he, *is of just as much weight, as if a person who had broke a Limb should chuse to be a cripple all his life, because the surgeon would put him to some pain in the setting of it.*

To the third, *That the King and his friends were suspected to be of a* different religion *from what was* generally *professed here*, he answered roundly thus:

*Supposing it to be so, yet is there no more weight in it than in any of the rest; for it could not be denied that he had a* just hereditary right *to be our King: Now* justice *is of a divine eternal nature, and cannot be dispensed with upon any account; to do* injustice *under pretence of* religion, *is to obey God's laws by breaking God's laws: We must not*, said he, *do* injustice *to preserve*

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*preserve the best* church, *or the best* religion *in the world.*

Then he perverted what St. *Paul* says of *Charity* to *Justice*, and declaimed upon it thus:

*Though I speak with the tongues of men and of angels, and have not* justice, *I am become as sounding brass, or a tinkling cymbal.*

*And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and tho' I have all faith, so that I could remove mountains, and have not* justice, *I am nothing.*

*And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not* justice, *it profiteth me nothing.*

Justice *suffereth long, and is kind*; justice *envieth not*; justice *vaunteth not itself, is not puffed up,*

*Doth not behave itself unseemly, seeketh* but *her own, is not easily provoked, thinketh no evil,*

*Rejoiceth not in iniquity, but rejoiceth in the truth;*

*Beareth all things, believeth all things, hopeth all things, endureth all things,* RESTORETH *all things.*

The word RESTORETH was delivered in as remarkable a manner as it is printed, lest (though it was none of the apostle's words) his learned audience should not apprehend his meaning; and therefore he thundered it out amongst them with an emphasis that could not escape the shallowest apprehension.

There was one thing, which I observed pleased them extremely; it was a melancholy representation of the condition of our *exiled Monarch: He was*, said the preacher, in a mournful stile, *obliged to wander about the earth, like a fugitive, from nation to nation, and from one people to another people; nay, his royal life was not out of danger, the* usurper *having employed ruffians to way-lay him, and shed his sacred blood: But the hand of providence*, said he, *guardeth the lives of Kings, and protecteth them from the malice of their enemies.*

*Mean while*, said he, *the* usurper *succeeded prosperously in all his undertakings: he was victorious in his wars,*

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*wars, and artful in his* treaties; *the greateſt monarchies courted his* ALLIANCES; [this was whilſt the *quadruple alliance* was on foot;] *and the* Britiſh *nation*, even under uſurpation, *was not inglorious.*

*There were, indeed,* ſaid he, *ſeveral attempts made to reſtore the King; but they were either ſo unadviſedly begun, ſo raſhly executed, and at laſt ſo unſucceſsfully finiſhed, that they ſerved only to aggrandize the* uſurper, *and to ſecure him in the unjuſt poſſeſſion of the* THRONE. — *Quere*, what THRONE *Cromwell* was ever in poſſeſſion of?

*Of thoſe brave unfortunate men, who engaged in theſe attempts to reſtore the* lawful heir, *ſome were baniſhed, others put to death, and the eſtates of both confiſcated, which brought great ſums into the* uſurper's *exchequer: ſome indeed had their lives ſpared, either out of policy, or becauſe their eſtates were not worth taking from them; but this only verified what the* Wiſeman *ſays*, That the mercies of the wicked are cruel.

*But it* will *be remembered, to the laſting honour of this univerſity, that during the* uſurpation, *this venerable body* continued conſtant *and* true *to the* royal exile, *even* whilſt armed forces were within our walls.

He concluded with an exhortation to his brethren, not to deſpair under the greateſt evils, but to wait with patience in ſure and certain hope, *That* HE *that ſhall come, will come, and that all theſe things ſhall be brought to paſs.*

This is a faithful account of his diſcourſe upon this occaſion, which I leave my readers to conſider of till next *Saturday*; when I will acquaint them with the proceedings againſt it.

TERRÆ-

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# TERRÆ-FILIUS. Nº XVI.

*O! Tempora! O! Mores! Senatus hoc intelligit, Conſul videt,* Hic *tamen vivit!* Cicero.

SATURDAY, *March* 11. 1721.

THE ſermon which I have anatomiz'd in my laſt paper, cannot puzzle the *readers* any more than it did the *auditors* of it to find out its meaning: it was univerſally received in one ſenſe, though with different emotions. I, who heard it my ſelf, never ſaw ſuch a variety of countenances as upon this occaſion; ſome *few* ſate with their eyes fixed in amaze and indignation upon the reverend preacher; others diſcovered a ſort of pain and fear for their champion; ſome diſdainfully ſmiled, and ſhewed a ſtrange mixture of malice and ſatisfaction; whilſt others looked with ſuch traiterous vehemence, as if they would have ruſhed upon their *libell'd* king, were he within their reach, and, like *Shepherd, have ſmote him to the heart.*

It was applauded for the *boldeſt*, the *beſt guarded*, and *moſt excellent* ſermon againſt the government, that had been preached even at *Oxford*, ſince the king's acceſſion; all waved their caps to the preacher, as he paſſed through them out of the church, in teſtimony of their approbation; his health was the toaſt of the night, and his abilities the burthen of their converſation.

Several gentlemen, well affected to the king, and his adminiſtration, who were preſent at the delivery of it, and took down an abſtract of it in writing, waited

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waited for ſome time in expectation that the *vice-chancellor*, or ſome of the doctors or governors of the univerſity, would take notice of ſo impudent an inſult upon the government, whoſe creatures they are; but finding that nothing of this nature would be done, the reverend Mr. *Meadowcourt*, Fellow of *Merton* college, waited upon the *vice-chancellor*, and complained of a *ſeditious* ſermon preach'd by Mr. *Wh——on* upon the day aforeſaid, deſiring that his notes might be demanded, and that he might be puniſhed according as the Statutes directed.

To this the *vice-chancellor* anſwered, that he was at church himſelf, and that he did not obſerve any thing *ſeditious* in the ſermon, nor had any doctor or head of a college complained that there was; and therefore he bad him particularize any paſſage, in which he apprehended the *ſedition* was couched. But Mr. *Meadowcourt* reply'd, that he would not charge any particular paſſage, becauſe if he did not do it exactly in the preacher's words, he might deny it to be his doctrine, and eſcape juſtice; and therefore he charged the tenor of the whole ſermon with *ſedition*, and deſired that his notes might be examined, and that then the *ſeditious* paſſages would appear.

This complaint and requeſt was the more reaſonable, becauſe, but a few months before, the *vice-chancellor* had demanded Mr. *Maurice*'s notes, upon a complaint made againſt a ſermon which he preach'd, that it contained ſomething contrary to one of the Articles of the church of *England*, without any particular allegation; and he was prohibited to preach within the precincts of the univerſity upon that account.

Yet in the preſent caſe, the *vice-chancellor* abſolutely refuſed to demand the preacher's notes without a particular charge; though the ſtatute in this caſe ſays, that if complaint be made againſt any ſermon to the *vice-chancellor* upon *reaſonable ground of ſuſpicion (ab aliquo rationabilem ſuſpicionis cauſam afferente)* that it contains any thing *diſagreeable* or *contrary* to the doctrine, or diſcipline of the *church of*

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*of England*, the *vice-chancellor* ſhall demand an exact copy of the ſermon, and call to his aſſiſtance *ſix other* doctors of divinity, (of whom the *regius profeſſor*, if he heard the ſermon, ſhall be one,) who are to conſider whether the complaint is juſt; and if it *is*, to puniſh the offender with *prohibition*, *(to preach within the precincts of the univerſity,)* or with *vocantation:* but, ſays the ſtatute, if the ſermon is ſuſpected to tend to *ſedition*, that then the *vice-chancellor*, with only *one* more doctor of divinity, ſhall puniſh the offender by *fine*, *publick vocantation*, or *impriſonment*.

But the misfortune of the ſtatute is, that if the *vice-chancellor cannot ſee ſedition* in a ſermon, the beſt eyes in the World beſides avail nothing; which was our particular misfortune in the caſe of our *reſtoration*-preacher.

The *vice-chancellor* having refuſed to proceed upon a general complaint (though, as I obſerved, he did in the caſe of Mr. *Maurice*) the complainant drew up the following charge, and delivered it in writing to the *vice-chancellor*, *viz.*

" I Charge it upon Mr. *Wh——on*, that the general ſcope and deſign of his late ſermon was to " aſperſe and blacken the adminiſtration of his ma- " jeſty king GEORGE, by a partial and wreſted re- " preſentation of all the actions and circumſtances of " the preſent *reign*, as parallel to what happened du- " ring the uſurpation of CROMWELL. I charge him " likewiſe with maintaining ſeveral poſitions tend- " ing to arraign the juſtice of the late *glorious revo-* " *lution*, and to ſubvert the foundation on which " it ſtands: I therefore require, that the ſermon be " immediately called for, and examined by the pro- " per judges; and that the offender be puniſh'd in " ſuch a manner as the ſtatutes direct.

*Richard Meadowcourt.*

Neither did this charge in writing ſatisfy the *vice-chancellor*, any more than his verbal one before; nor could

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could he be prevail'd upon to proceed againſt the preacher; defying the complainant to acquaint the government with his refuſal; bidding him, in a ſcornful manner, take his courſe: *Do you*, ſaid he, *what you think your duty to your* king, *and I will do what I think my duty to the* univerſity.

Upon this repulſe, Mr. *Meadowcourt* ſent an abſtract of the ſermon to one of his majeſty's principal* ſecretaries of ſtate, with a letter informing him, what meaſures he had taken as the ſtatutes directed, and what ill ſucceſs he had met with from the *vice-chancellor*.

This abſtract was afterwards atteſted by *ſeven* or *eight* gentlemen of the univerſity, five of whom were *clergymen*, who offered to give their oaths to the truth of what they atteſted, and will, I believe, ſtill do it, ſhould it ever be required.

The *right honourable gentleman*, to whom this letter was ſent, thought it an affair of ſuch importance, that he laid it before the *lords juſtices* of the nation (the king being then abroad) who immediately diſpatch'd a meſſenger to the *vice-chancellor*, commanding him to proceed according to ſtatute againſt the preacher.

This *unexpected* command being brought to the *vice-chancellor*, he thought it not adviſeable to refuſe any longer to do his duty; and therefore, having muſter'd together *ſix* other grave doctors of divinity, (though, in caſes of *ſedition*, only *one* is required by ſtatute, as before mention'd,) the preacher was ſent for to *Golgotha*, where they met for this purpoſe, and his notes were demanded; not without ſuſpicion amongſt ſome perſons, that notice was given him over-night to *loſe* them, or get ſomebody to ſteal them away.

But theſe are only ſuſpicions.—However, Mr. *preacher* appear'd, and *conſcientiouſly* depos'd upon oath, that he had *loſt his notes:* in which caſe the ſtatute

* The right honourable *James Craggs*, Eſq;

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ſtatute requires, that the perſon complain'd of ſhall be examin'd upon oath, as to the particulars he is charged with, or of which he ſtands *ſuſpected*. Something of this nature was done, and the reſult of it ſent back to the *lords juſtices*; but in ſo *prevaricating* and *unſatisfactory* a manner, that it convinc'd *them* of the factious ſpirit which reign'd at *Oxford*, not amongſt the *young Lads* only (as hath often been ſpeciouſly pretended) but even amongſt the *ſcarlet gowns* and *veteran doctors* of the univerſity.

Upon this contumelious behaviour to the government, ſomething was thought neceſſary to be done for the *reformation* of the univerſity, and much talk'd of at that time; but it has, I ſuppoſe, been ſo long poſt-pon'd to other buſineſs, that at laſt they have quite forgot it.

At the end of the year, the *vice-chancellor*, in a publick ſpeech, triumph'd over the government, and inſulted Mr. *Meadowcourt*, calling him *delator turbulentus, qui de peritiſſimo* poetices *profeſſore, in oratione accuratiſſimâ* tyrannidis *miſerias depingente, conqueſtus eſt*; *& quum ipſe delatori inobediens fuì, ad* EXTRANEOS Judices *provocavit, ſpretâ meâ authoritate, ſpreto juramento ſuo*; *A turbulent Informer, who complain'd of our moſt ingenious profeſſor of* Poetry, *for diſplaying in a moſt accurate manner the miſeries of* tyranny; *and when I would not obey the informer, appeal'd to* foreign *judges, in contempt of my authority and his own oath.*

Mean while, this is the man, O ye *whiggs* and patrons of *liberty!* O ye *great talkers* for king GEORGE and the *proteſtant ſucceſſion!* this, I ſay, is the man, who for preaching up *perjury, rebellion*, and *bondage* to the youth of the nation, for abuſing the king, reviling his government, impeaching his right, and comparing him, and his *glorious* predeceſſor king *William*, with the worſt of all *tyrants* and uſurpers, gains eſteem and encouragement, and popularity amongſt us; enjoys at preſent a *good place*, and a *good fellowſhip*, and lives in daily expectations,



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and under daily promiſes of new preferments and new honours!—— Whilſt thoſe *few*, thoſe very *few*, who, in oppoſition to *ſpiritual wickedneſs*, dar'd to aſſert the cauſe of the King, *to whom they had ſworn*, and to oppoſe the perſon, *whom they had abjured*, are left to the fury and vengeance of thoſe men, whoſe deſigns in the late *doubtful criſis* they watch'd and defeated: ſome of them have loſt their *degrees*; ſome their *fellowſhips*; ſome have been *expell'd*, and ſome *ruin'd*; all have ſuffer'd for their zeal one way or other, either in their *intereſts*, their *bodies*, or *reputations*; none, that I know of, have been rewarded for it, nor even protected in their former *common rights*; but they lye deſpairing under *derelict*ion, and the pains of *preſent*, or the terrors of *approaching* calamities.

# TERRÆ-FILIUS. N° XVII.

*Audendum eſt, ut illuſtrata veritas pateat multique à* PERJURIO *liberentur.* Lact.

WEDNESDAY, *March* 15.

IT adminiſters great comfort to me, under the fatigues of my *academical warfare*, that altho' ſome right grave and ſerious perſons find fault with my *manner* of writing, none of my facts againſt the univerſity have been contradicted by any of my correſpondents. What I have urged in my *third* paper concerning *matriculation* is ſo juſt and reaſonable, that it has occaſion'd the two following letters; both of which will ſerve to explain and ſtrengthen

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ſtrengthen what I have ſaid upon that ſubject; to which end I now make them publick.

*To the author of* TERRÆ-FILIUS.

SIR,

" THough I know it is commonly ſaid, that
" whatever is eſtabliſh'd by the authority of
" ſo learned a body as the univerſity ought to be
" free from the cenſures of any private perſon; yet
" I humbly conceive, that what you or I ſhall
" write, cannot juſtly be offenſive to them, if they
" be really lovers of truth, and not maintainers of
" a faction; becauſe the ſeverer and more rigid ad-
" verſaries we ſhall be to their *errors*, ſo much the
" better friends are we to *them*. The *errors* (to
" uſe no worſe a title) which I ſhall mention, are
" the *oaths* and *ſubſcriptions* impos'd on every one
" at his *admittance* into, and *taking a degree* in the
" univerſity. The *former* of theſe you hinted at
" ſome time ago; but I think it is of ſuch impor-
" tance, that it ought to be more fully inſiſted on.
" Whatever diminiſhes or takes away the reverence
" or obligation of oaths, does at the ſame time diſ-
" ſolve the ſtrongeſt bonds of human ſociety. Now,
" ſince an oath is ſo ſolemn a thing, I think it is
" agreed on that it ought to be reſerv'd for *great*
" and *weighty* occaſions. Whether this rule be ob-
" ſerv'd in the univerſity of OXFORD, will beſt ap-
" pear from their practice. If any one that is ſix-
" teen years of age comes to the univerſity, he is
" oblig'd by ſtatute, before he can be admitted, ſo-
" lemnly to ſwear that he will obſerve all the ſta-
" tutes and cuſtoms of the univerſity, though he
" has never ſeen nor knows any thing of one of
" them; or, as *Hudibras* expreſſes it,

*By ſtatute he's oblig'd to vow*
*To do he knows not what, nor how.*

" for 'till after he has ſworn this, he has no ſtatute-
" book given him. I am not willing to make any
" reflections of my own upon this practice, and
" ſhall therefore only tell you what arch-biſhop *Til-*
" *loſon* ſays (*Vol.* I. *pag.* 148. *Fol.*) when he is num-
" bering up the different kinds of PERJURY. *In*
" *like manner*, ſays he, *he is guilty of* perjury, *who*
" *promiſeth upon oath, what he is not morally, and*
" *reaſonably certain he is likely to perform.* Now,
" whether or no a man may be ſaid to be *morally*
" *and reaſonably certain* that he ſhall perform things
" which *he knows nothing of*, I ſhall leave to the con-
" ſideration of thoſe who ſend their ſons thither.
" However, to ſhew the likelihood of any one's ob-
" ſerving theſe ſtatutes, I ſhall only mention one;
" by which every one is obliged not to play at *bowls*,
" not to go a *deer* or *hare-hunting*, nor to go to any
" *tavern, inn, ale-houſe*, or *tobacco-ſhop*, without the
" leave of the vice-chancellor.

" But this is not the worſt neither; for if any
" one be but *twelve* years old (O! *rem ridiculam*
" *cato & jocoſam!*) he is obliged to ſubſcribe to the
" thirty-nine articles, many of which numerous col-
" lection, as biſhop *Burnet* ſays, relate to *ſubtil* and
" *abſtruſe* points, in which it is not eaſy for the
" *clergy* themſelves to form a clear judgment; ſuch
" as *original ſin, free will, juſtification, predeſtination*,
" &c.

" But what may we not expect from ſuch for-
" ward youths as theſe are? They will certainly in
" time exceed OLIVER's *porter* (who us'd to deter-
" mine every day *de omni ſcibili, & de quolibet ente*)
" ſince they can ſo ſoon and eaſily determine ſuch
" matters as theſe are. However, leſt they ſhould
" grow too vain of their abilities, I ſhall recom-
" mend to them ſome reflections of the ingenious
" Mr. *Locke*, in his *Eſſay of Human Underſtanding*:
" *Theſe perſons*, ſays he, *however they may ſeem high*
" *and great to themſelves, are confin'd to narrowneſs*
" *of thought, in that which ſhould be the freeſt part*

" *of*

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" *of man,* their underſtandings: *for this muſt needs*
" *be their caſe, when they live in* places *where care*
" *is taken to propagate* truth without knowledge;
" *where men are forced, at a venture, to be of the reli-*
" *gion of their country, and muſt therefore ſwallow down*
" *opinions, as ſilly people do empericks pills, without*
" *knowing what they are made of; or, like the common*
" *ſoldiers of an army, they muſt ſhew their warmth*
" *and courage, as their leaders direct, without ever*
" *examining, or ſo much as knowing the cauſe they*
" *contend for. Hudibras* expreſſes partly the ſame
" thought thus:

*They muſt ſubſcribe, unſight, unſeen,*
*To an unknown church-diſcipline;*
*And what's this elſe, but before-hand*
*T' engage, and after underſtand.*
*It is, indeed, the ſelf ſame caſe*
*With theirs that ſwore t'* & cætera's.

" I ſhall to this practice too beg leave to apply
" again the words of the fore-nam'd arch-biſhop, in
" the ſame page: *When a man,* ſays he, *is uncertain*
" *whether what he ſwears to, be true, this likewiſe is*
" perjury; *for men ought to be* certain *of what they*
" *aſſert upon oath, and not ſwear at a venture.* Now,
" to ſay that theſe gentlemen of *twelve* years old,
" ſwear and ſubſcribe to theſe *difficult* and *abſtruſe*
" points, otherwiſe than *at a venture,* is what I
" think the *ſcarlet* of theſe learned impoſers them-
" ſelves would even bluſh at. Nay, the very ſta-
" tutes themſelves ſeem to me to ſuppoſe them igno-
" rant of theſe articles when they ſubſcribe to them,
" ſince 'tis the chief end of their tutors, *ut* inſti-
" tuant *eos in rudimentis religionis, & doctrina arti-*
" *culis, in ſynodo Lond. anno* 1562. *editis. That they*
" *may* initiate *and* inſtruct (not *confirm*) *them in the*
" *rudiments of religion and articles of faith, ſet forth by*
" *the ſynod of* London, 1562.



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" I know 'tis commonly urg'd by theſe youths, " in defence of their ſwearing thus, that conſide- " ring their age, they may ſay with the poet, *Lin- " guâ juravi, mentem injuratam gero.* I ſhall re- " ply to them in the words of the univerſity itſelf, " in her own explication of this oath: *Si quis in " nudo cortice verborum ſiſtit, & ad jurandum " animum affert* non obligandi ſeipſum, *non ideo à* " perjurii *crimine excuſatum repudere ſe debet. If " any one inſiſts upon the bare words of an oath, and " ſwears without intending to lay his* mind *under any " obligation,* he muſt not *therefore think himſelf ex- " cuſed from the guilt of* PERJURY. If any one " thinks I have been too ſevere, in ſhewing that " the univerſity (the deſign of which is to inſtruct " men in virtue and morality) does almoſt una- " voidably ſubject all its members to double PER- " JURY (if arch-biſhop *Tillotſon* has rightly defin'd " what perjury conſiſts in,) I ſhall only reply, " *amica univerſitas, ſed magis amica* VERITAS.

" If you think fit to communicate what I have " now ſent you, you may expect further trouble, " with ſome reflections on the *method of taking " degrees,* from, SIR,

*Your,* &c.

J. R.

" *P. S.* You mention in one of your papers, that " the V———r of OXFORD has forbid all the cof- " fee-houſes there, to take in poor TERRY, under " the penalty of being *diſcommon'd:* pleaſe to re- " commend to him, or his friends, the following " ſentence of biſhop *Taylor*, a late member of that " univerſity: *Forbidding the publication of books in " which there is nothing* impious, ſays he, *implies " either that we diſtruſt our cauſe, or diſtruſt our " ſelves and our abilities: and it is but an* illiterate " *policy to think that ſuch indirect and uningenuous " proceedings*

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" *proceedings can, amongſt wiſe and free men, diſ-*
" *grace the author, and diſrepute his writings*: *on*
" *the contrary*, ſays he, *'twill be found that the*
" *price will be trebled of a* condemn'd *or a* forbid-
" den *book.*"

SIR,

" THough I have been your conſtant reader,
" and, by fatal experience, am convinc'd of
" the truth of what is alledg'd againſt the univer-
" ſity of OXFORD; yet my own private buſineſs has
" hitherto prevented my being your correſpondent;
" and I have, ſore againſt my will, been obliged to
" defer a happineſs which I have long promis'd
" my ſelf.

" In your third paper you have treated of the
" oaths which are impos'd on young ſtudents; but
" there is one inſtance of the knavery of ſome of
" the *great men* of the univerſity, which certainly
" muſt have eſcap'd your knowledge, or doubtleſs
" you would have thought it too flagrant to have
" been omitted.

" When I was *matriculated* I was about ſeven-
" teen years of age, and conſequently entitled to
" take all the oaths; accordingly I ſubſcrib'd the
" thirty-nine articles of religion, *(though, by the*
" *bye, I did not know that I had done it till near ſix*
" *months afterwards)* and the then V—Ch——r
" Dr. *B*———*n*, coming out of the convocation-
" houſe, I took the oaths of *ſupremacy*, and of
" obſerving the *ſtatutes*, *privileges*, &c. of the uni-
" verſity. After which the doctor ſign'd my *ma-*
" *triculation* paper, teſtifying that I had alſo taken
" the oath of *allegiance*, though not one word of
" it, or his majeſty King GEORGE, was then men-
" tion'd.

" Should you, upon the publiſhing this letter, be
" reproach'd as an inventor of falſhoods, and the
" thing be objected againſt, as what was never
" practis'd

" practis'd in the univerſity, be but ſo kind as to " acquaint the world with it, and I'll then openly " aſſert what I now only give you a private inti- " mation of.

" If this hint can any ways be ſerviceable to you, " you are welcome to it, and may promiſe your " ſelf the future correſpondence of,

Sir,

*Your humble ſervant,*

PHILALETHES.

From the *firſt* of theſe, I think, it appears, that, according to the notions of *three* of the greateſt men that our country ever bred, archbiſhop *Tillotſon*, biſhop *Burnet*, and Mr. *Locke*, the *directors* of the univerſities (for ſerjeant *Miller* has prov'd the ſame of *Cambridge*) cannot evade the charge of impoſing PERJURY upon all their members, and of initiating *thoſe* of our youth, who are to be the guardians and ornament of the commonwealth, in the implicit guilt of *that worſt of crimes*. I need not add, what every reader will naturally deduce in his own mind, that, if this *heinous* charge be a *true* charge, it is no wonder that there is ſo much *fraud*, *corruption*, *breach of truſt*, and *contempt* of *oaths* as is at preſent, and has been of late years, too viſibly common amongſt us; for when once this great barrier is broken through (and what can tend more to it, than ſuch practices in the publick ſchools of the nation?) *human ſociety* has nothing to maintain itſelf, but *armed force*, and the authority of *arbitrary legions*.

The *laſt* of theſe letters I publiſh becauſe it mentions two particulars, which I took notice of in my remarks upon *matriculation*, *viz.*

1. That many, I might ſay, that moſt gentlemen are not appriz'd, at the time when they *ſubſcribe the thirty*

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*thirty nine articles*, that they do *ſubſcribe* them; of which I have had ſeveral perſonal inſtances amongſt my acquaintance. And,

2. That the oath of *allegiance* to King GEORGE is often *evaded*; or *was*, at leaſt, often *evaded five or ſix* years ago.

I confeſs an *anonymous* letter is not a ſufficient voucher of the truth of any fact, and therefore I do not urge the *laſt* of theſe letters as ſuch; let every reader believe or disbelieve it, as he thinks fit. All that I can aſſure him is, that it is a *genuine* letter, and came to my hands juſt as I publiſh it. But the *firſt*, which conſiſts of *argument* upon the *known practice* of the univerſity, is not liable to the ſame objection.

I will cloſe my obſervations upon this ſubject, in ſome future paper, with giving the reader a *breviary* of our univerſity ſtatutes; from which *he* will better judge how *conſiſtently* they ſwear to them *all*, and how *conſciencioufly* they obſerve them. He will ſee whether, in a word, PERJURY is not the *neceſſary, unavoidable* conſequence of *matriculation*; or (to change a cant term into plain *Engliſh*) whether every ſtudent does not *ſuck it in with his* MOTHER'S *milk*.

TERRÆ-

# TERRÆ-FILIUS. N° XVIII.

——*Id Arbitror*
*Adprime in vita eſſe utile, ut* nequid nimis
Ter. And.

SATURDAY, *March* 18.

IT is an opinion generally preſum'd and admitted to be true, that *Intereſt governs the world*; which, however, is not ſo very plain to me, but that it may be worth an idle fellow's while to examine, if it be ſo true as we are told. There are certainly other ſprings of human actions, which have a great ſhare in the affairs of the world. The deſire of fame is the ſecret cauſe of all heroic and arduous enterprizes, and is reckoned a ſufficient equivalent for the loſs of quiet, and moſt other articles of a happy life; to this fatal principle are conſtantly ſacrific'd the choiceſt ſpirits, the flower and ornament of every age, millions of ſoldiers, and authors. Reaſon is of prevailing authority with ſome few, and in ſo much reputation as to be claim'd by all. The unhappy ſociety of *beaux eſprits* in *More-fields* have not yet been brought to diſclaim the conduct of this as their governing principle. I was lately ask'd by a near relation of mine, who has been a tenant there ſome time, If, in my conſcience, I thought he and his brotherhood ought not to be truſted with their liberty, as well as the tribe of annuitants, ſubſcribers, *&c.* I own, I was going to grant him his point, when he run on ſo oddly, againſt the conduct of the adminiſtration, in ſome late

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late particulars, that prov'd to me the poor man muſt needs be very mad; I ſhook my head in token of my compaſſion and ſuperior reaſon, and ſo left him.

It muſt not be forgot, that there are ſome (but a very few) who are under the direction of an odd principle enough; they call it their *conſcience:* I believe the term is unintelligible and obſolete, except to a few of my diſciples within the liberties, with whom I ſhall at preſent leave it; only adding, that this principle (however aukward and fantaſtic they may think it) would have a very good effect in a dignify'd clergyman, or the head of a college. And I muſt do a certain bench the juſtice to ſay, that I know above one or two of that reverend body, who are ſlaves to this principle at this very day. I ſpeak what I think the truth, and I don't care whether any body believes me or not.

But from my own little obſervation I have been apt to think, that mankind is moſt generally under the power of another principle, which is of infinite variety, and partakes frequently of ſome one or other of the foregoing principles, and yet is in many reſpects different from any of them; 'tis what I ſhall at preſent diſtinguiſh by the name of HUMOUR, or that particular bent of mind, that obſtinate turn of fondneſs and inclination, which almoſt every one feels, ſome time or other, for ſome favourite trifle, ſome good that exiſts chiefly in the fancy, and is often inconſiſtent either with intereſt, reputation, reaſon, or virtue, or all of theſe. The gratification of this humour, whatever it be, is generally what we mean by the word *Pleaſure*; and yet we are ſo heartily friends, and at peace with our dear whimſies, that we make ſhift to call our *humour* by a better name, and endeavour to juſtify it (at leaſt) to our ſelves, by diſguiſing it under ſome of the more ſpecious titles above-mention'd.

'Twou'd be endleſs, as well as impertinent, to enter into a detail or diviſion of the variety of humour. The

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The reader eaſily recollects his own pleaſures, and thoſe of his acquaintance, and by what falſe logick, what pleaſant ſophiſtries every one juſtifies his particular inclination.

For my own part, I am afraid I muſt conſider myſelf (amongſt multitudes of other people in the beginning of life) as under the conduct of *humour* rather than any thing elſe; for I believe I ſhall never be thought to have made a proper court to my intereſt, by entring into a raſh unadviſed war with the fruitful and powerful provinces of *ignorance* and *idleneſs*, *perjury* and *profaneneſs*. Could I have kept my countenance, or not loſt my temper, at the ſolemn ſtalking gravity, which, with an air of importance and pious contemplation, cover'd the deficiencies of *ſenſe* and *honeſty*, TERRÆ FILIUS might now have lived in ſure and certain hopes of being one day a fellow of a college, and in the receipt of twenty pounds a year; but ſince it was not my *humour*, I muſt endeavour to repair the loſs of that comfortable expectation, by perſuading my reader that I am a confeſſor for the unprofitable intereſts of truth and liberty, and publick good, a character ſomewhat antique and ridiculous enough.

'Tis, however, a pleaſure which I wou'd not exchange for any other, to think, that the world is crouded with people as wrong-headed as myſelf, and ſuch too, as dare to perſevere in their errors, with great ſpirit and reſolution. Next to the ſatisfaction one finds in believing himſelf ſincerely in the right, the greateſt is, to diſcover we are in the wrong in good company; and I believe I am not the firſt, who, after having more than barely ſuſpected himſelf to be wrong, has found friends enough in the ſame condition to vote him in the right.

None know ſo well as the unhappy the true value of company in misfortune: the moſt forlorn wretch in the world is he that is executed alone. Nothing in the perſonal character of criminals endears them ſo much to one another, as the likeneſs of their crimes.

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And I have been told that the celebrated *Milton* never entered into converſation about *Homer's* character and writings, but diſcover'd (unknown to himſelf perhaps) that the *blindneſs* of thoſe great men had an unaccountable ſhare in the eſteem and honour which the *Engliſhman* paid to the memory of the *Greek*.

For my own part, I don't well know how to reſent or condemn the miſtakes of others as I ought. Whoever has abandon'd his intereſt, and conſulted only his *humour*, has retain'd me to his ſide, and is a juſtification of my own conduct. For this reaſon I am quieter than other people under all adminiſtrations; and foreſee, that I am likely to paſs my time, as well pleas'd as moſt of his majeſty's ſubjects are: But next to the conſolation I receive from the preſent conduct of Affairs, I find by hiſtorians, that HUMOUR, with the advantages of power and obſtinacy, has had as great a ſhare in the events of former times, as at preſent: this muſt needs make the *Engliſh* hiſtory to me the moſt entertaining book in the world.

There I meet with kings, who have judg'd ſo ill, as to believe they had an intereſt apart from that of their people; and that it was worth their while to ſupport a favourite againſt their ſubjects united cries for juſtice. To maintain this trifling *humour*, be it remembred, that Crowns have been often hazarded, and ſometimes loſt. Whatever Flatteries may have been paid to ſuch kings, while living, poſterity does not remember them either as great princes, or honeſt men.

When I read of a miniſter, (whether of a repacious, or a negligent, unknowing *humour*), who unreaſonably preſum'd upon his prince's favour, which, in the progreſs of the hiſtory, appears to be too weak, or too fickle to protect them; methinks I attend the noble lord to his ſcaffold with as much ſwelling ſatisfaction as the injur'd Commons who impeach'd him.



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There have been parliaments too, or parties in them, who for meer gratification of the popular *humour*, have inveterately push'd the ruin of a favourite, (meerly because he was so, and without hopes of a better to succeed him,) as far as an absolute rupture with the prince, and the miseries of a civil war. Caprice and *humour* have been fatal to the subject as well as the crown, and have, from both, dictated such violences in politicks, as have often overthrown the prosperity of this nation, and entail'd perpetual misfortune upon it.

I repel the Inclination of retailing some of my historical literature to my readers, which would be matter of great Satisfaction to my self, however it might fare with them. But the profession of the quill have lately dealt so much in this sort of ware, that I shall for once conquer my *humour*, and conclude, that if reason be the best gift from heaven to Man, 'tis base and ungrateful for him to resign himself to any other conduct. Reason is the test of *humour*; and that *humour* which is unreasonable, ought to be scandalous. He that is guided by reason, however imperfect, will pass a Life happy, useful, and uniform; but the *humourist* is a contemptible, uncertain creature, open to much vexation himself, and is of consequence to others only by chance.

TERRÆ-

# TERRÆ-FILIUS. N° XIX.

Ἔρεντα τοῦνον ἡγεῖν. Anacreon.

WEDNESDAY, *March* 21.

MY business has hitherto been wholly with the *male delinquents* in our *universities*; but I am advis'd by a friend, that I should not, if I design a general reformation of manners, neglect the other part of the species. I remember an old gentleman has often told me, that he could guess at the character of a Man, and the Figure he made in the world, by observing that of his mistress. There is so much truth in this, that women are the cause of more than half the good or ill actions of a man's best days: they are our very looking-glasses; we dress our selves at them; and many times, like *Narcissus*, unfortunately fall in love with our selves from the figure we make at this deceitful light. If a man's mistress is kind, it is to be seen in him in every trifling action of the day; if cruel, no pleasure has its right taste to him: and of so ill consequence are both these extreams to a young man, who should be minding his improvement, that the one makes him much too volatile to apply himself, the other too stupid and splenatic to take any delight in his business or studies.

I knew a promising lad, who came to the university, after having been approv'd thro' one of our best schools, as a diligent and ingenious scholar: he was the very favourite of his master, and I have

heard him fondly commend his first steps in the world of learning: I knew him for some time, after he came among us, maintain the same character; he kept his chamber, and employ'd himself whilst he was in it: the misfortune that attended him was, indeed, that the poor young fellow did not dress smart, nay often was really dirty: by degrees he got acquainted in the university with some of those who call themselves the *beaux esprits* of the place; of these he sought the conversation, first out of curiosity and hopes of improvement, 'till insensibly he forgot that motive which had brought him among them. He saw, though he could not agree they had a vast deal of learning, that they had very good linnen; not abundance of wit, indeed, but very rich lace, red stockings, silver-button'd coats, and other things, which constitute a man of taste in *Oxford*. All this, I say, he saw; and as they are most of them good-natur'd fellows, was not offended at their dress, because he lik'd the men. And tho' it was a great while before he began to copy after them, yet nothing is more certain, than that imitation follows approbation. They were continually crying, *Dick, prithee let's burn this damn'd brown Wig of thine; get thee a little more linnen.* To this the poor youth had little to say; he perceiv'd the practice was entirely against him, but did not well know how to come up to it. He was a lad of good sense, and consider'd this alteration of himself would make him be taken too much notice of, and, it may be, his new dress might set so awkward, that he would become the jest of his acquaintance. This was a remarkable obstacle; but the archest of the wags found a way to overcome it: says he, to the rest of his companions, If *Dick* is by this means afraid of displeasing any body in this affair, it follows, that to countervail this inconvenience, we must find out somebody for him to please. Immediately the hint was taken: G---d, *Dick*, says one, did you never see miss *Flavia*, one of our top toasts? No, quoth he, unless

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unless at her window. Well, faith, says he, to be plain, me likes you; I my self heard her say in publick company, *I have been shew'd such-a-one* several times, every body says, he's a man of fire; it is a thousand pities he's such a sloven." This bait was so palpably laid, it could not fail of succeeding. He was wavering in his own opinion before; but *women* (at once so great is their power to do good or harm) in an instant turn'd the scale. My gentleman very modestly (tho' wishing not to be undeceiv'd) cry'd, I am sure you jest: a slight allegation of the contrary clear'd up this scruple; and immediately he cry'd, did you ever talk with her? Has she wit? so long his reason held him. But when t'other answer'd, she has the *whitest neck*, the *softest hand*, the *most charming eyes*, the poor youth sigh'd, and smil'd, and blush'd, and put himself into all the variety of postures that this new idea could dictate. To be short, no supper could he eat that night; home he went, walk'd about his chamber, and talk'd aloud to himself; at last, threw his wig in the fire, and, like a man of resolution, cry'd, *By g—d, I'll go see her to morrow.*

Thus was the fatal blow struck. See, ye fair ones, what mischiefs ye might do unknowing, when your charms are only talk'd of in your absence! How much greater then must be your influence, when you are your self in all the pride of beauty for a conquest? The unhappy youth, I am here speaking of, held his resolution of being convinc'd of what he plear'd himself so much in the thoughts of: next day his mercer was sent to (all his friends of eclat in the university fatally assisting him to promote his credit, which, while he was his own conducter, he never had strain'd); he fear'd the tradesmen would think him craz'd by this sudden change; so, to palliate this, it was buzz'd about, that our *smart* elect had an estate fallen to him from a distant relation, and that as soon as he was of age, mony would be very plenty with him. There *scarce needed*



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*ed this* to make Mr. —— ready to furniſh him with all materials to equip him; the ſempſtreſs, milliner, all courted his cuſtom; ſo kind, ſo good natured are theſe ſort of people in *Oxford*, that they never refuſe to ruin any young gentleman *which way he pleaſes*.

Behold him then equipt; his *truſty friends*, ſince they could not have an opportunity of making the fair female acquainted with the affair privately, were the firſt to declare among the *mixt Aſſemblies* about the town, that *Dick* was ſmitten, and they were ſure, dreſt at Miſs——. The Girl was not diſpleas'd to be the object of his flame; the rather, becauſe this wonder, wrought *naturally* as the thought, bore the face of a miracle. This was turning a bull into a *Jupiter*, and ſhe thought that a much genteeler metamorphoſis, than the god into a beaſt. The induſtry of his brother *ſmarts* brought them together; each was pleas'd they knew not why, unleſs, becauſe they thought the other was ſo. As ſoon as this interview was over, they counted to themſelves every look that had paſt, and ſatisfied themſelves with a reciprocal paſſion, which they fancied they had inſpired each other with. So far innocence ill-conducted is capable of erring. From this happy day *Dick*'s books become of little other uſe, but to lay his bands and ruffles on; adieu to all thoughts of advancement in learning; he had *nobler views*.

Yet ſo fortunate was he by what he retain'd of his former reading, the ſoil held ſo much of what had been already ſown, that when it became no longer cultivated, it now and then put forth a blade among the weeds, which a little reſembled that of the true ſeed, but had none of its intrinſick worth. His brain, which could not all on a ſudden become barren, now and then produced a ſonnet, a letter to *Corinna*, which dwindled by degrees from bad to worſe, till at laſt he could not find any thing better than an epithet to toaſt his miſtreſs.

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In this unhappy ſtate he languiſhes at preſent; the girl is fond of his addreſſes, and the publick notice that is taken of her by this poor lover. The only good luck that attends this pair is, that neither of them have (ſince the amour commenc'd) had uſe enough of thought to conſider of the danger, nor ſpirit enough to ſpur them to the pleaſure of a more ſtrict union.

Now I have told this tale, I would not have any of my readers think I deſign to bear hard upon that ſex, which is the perfection of the ſpecies; for the bad ones, cenſure is of no force with them, nor would I remember there are ſuch in the world, but as a foil to the good. I would only warn the beſt of them from being influenc'd by the thoughts of pleaſing and being agreeable to a perſon in the ſtate of the gentleman I have been talking of; on whom they can have no deſign, which prudence warrants, or which wiſdom can approve. Let them aim their darts on a more proper part of mankind, and always ſet a greater value on their power, than to exerciſe it on poor boys. I have ſaid it can do themſelves no good; and if they urge that they do it in ſport, the anſwer of the frogs is not in this place ill applied, *Ladies! It may be play to you, but 'tis death to them.*

# TERRÆ-FILIUS. N° XX.

*Quid dignum tanto feret hic promissor hiatu?*
Hor.

SATURDAY, *March* 24.

THERE is not (ſaid a ſhrewd wag) a more *uncommon* thing in the world than *common ſenſe*; and I will add to the paradox, by adding, that this *uncommon* thing, called *common ſenſe*, is no where more *uncommon*, than (where it ought to be moſt *common*) in our nurſeries of *literature* and *religion*.

By *common ſenſe* we uſually and juſtly underſtand the faculty to diſcern one thing from another, and the ordinary ability to keep our ſelves from being impoſed upon by groſs contradictions, palpable inconſiſtencies, and unmask'd impoſture. By a man of *common ſenſe* we mean one who knows, as we ſay, *white from black*, and *chalk from cheeſe*; that *two and two make four*; and that *a mountain is bigger than a mole-hill*: in ſhort, when we ſay a man has *common ſenſe*, we only ſay, that *he is not a fool*, which (as uncourtly as it may ſound) is a very great character; a character, which moſt men indeed pretend to, but what very few deſerve: For though *common ſenſe*, as before defined, is what the moſt vulgar and unlearned think themſelves poſſeſs'd of; yet is it in the moſt learned often wanting: we are all born without it, and moſt of us educated in defiance of it; ſuch obſtacles and prejudices lie in its way, that it is attained (if at all) with great ſtruggle, pain, and anxiety; and when attained, (a melancholy

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lancholy conſideration!) it comes accompanied with infamy and contempt.

It would, no doubt, be thought a very unmannerly and ungentleman-like thing in me, ſhould I call the whole univerſity of *Oxford* a *neſt of fools*, or ſay that they are not endued with *common ſenſe*; and I thank heaven I am better bred than to ſay any thing that may ſeem ſhocking; though, by the bye, a much better writer, and a finer Gentleman than I pretend to be, called *all the world ſo*; but he was an *heathen*, you will ſay; and, God forbid, that *chriſtians* ſhould know no better than *heathens!*

I deſire, however, that my *good breeding* may not be interpreted as an evidence of their *wiſdom*; ſince it cannot be eſteemed any more a proof of that, than it is of the *chaſtity* of certain ladies reſiding at *Billingſgate*, or of the *integrity* of certain gentlemen, who uſed to meet in *Broadſtreet*, that I do not, out of the niceneſs of my nature, call them a parcel of Wh—es and R—es.

It is natural for us to rail at what we do not poſſeſs: a man *out of place* thinks it impoſſible for any one *in place* to be an *honeſt man*; an *ugly* old hag hates a *pretty* young woman; and a *broken gameſter* has a mortal averſion to a *rich miſer*. In like manner, when I hear the addled *ſculls* and *grey beards* of *Golgotha* inveighing againſt *carnal reaſon* and *common ſenſe*, I cannot help ſhrewdly ſuſpecting, that they are deſtitute of thoſe things which they are ſo bitter againſt.

At leaſt, whatever portion of *common ſenſe* they enjoy themſelves, they take eſpecial care to keep it from thoſe under their tuition, having innumerable large volumes by them, written on purpoſe to obſcure the underſtanding of their pupils, and to obliterate or confound all thoſe impreſſions of right and wrong which they bring with them to the univerſity; their ſeveral ſyſtems of logick, metaphyſicks, ethicks, and divinity are calculated for this deſign, being fill'd up with inconſiſtent notions, dark cloudy terms,

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terms, and unintelligible definitions, which tend not to inform, but to perplex; to put out the light of reason, not to assist or strengthen it; and to palliate *falsehood*, not to discover *truth*.

By the help of these cant words, and this learned gibberish, *popery* maintain'd it self and its superstitions for many centuries in *England*; something very like *popery*, tho' call'd by another name, does still maintain it self amongst us, and the whole business of our education seems to be to defend those absurdities and impostures which we have long ago renounced: for there is nothing so inconsistent with *common sense*, but they can prove it to be true; not any thing so demonstrably true, but what, by this *syllogistical hocus-pocus*, they can prove to be false; a seasonable *distinction* is always ready at hand to assist them at a pinch; and, if they have occasion to retract what they have before allowed, a cunningly well-wrought *subdistinction* will prepare the ways for them.

This art of *chopping logick* (as it is most properly called) is the easiest Art in the world; for it requires neither natural Parts, nor acquir'd learning, to make any one a compleat master of it; a good *memory* is the only *one* thing necessary to arrive at a perfection in it, and even that may upon occasion be dispensed with; as by the following account of the method of their disputations at *Oxford* will appear.

The *persons* of this argumentative *drama* are three, *viz.* the *opponent*, the *respondent*, and the *moderator*.

The *opponent* is the person who always begins the attack, and is sure of losing the day, being always (as they call it) on the wrong side of the question; tho' oftentimes, that side is palpably the right side, according to our modern philosophy and discoveries.

The *respondent* sits over against the *opponent*, and is prepar'd to deny whatever he affirms, and always comes

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comes off with flying colours; which must needs make him enter the lists with great confidence and intrepidity.

The *moderator* is the hero, or principal character of the *drama*, and is not much unlike the goddess *Victoria*, as described by the poets, hovering between two armies in an engagement, and, with an arbitrary nod, deciding the fate of the field. There is this difference, indeed, between the *military* combatants and our *school* combatants, that the latter know the issue of their conflict before they begin, which the *former* do not.

This *moderator* struts about between the two *wordy* champions, during the time of action, to see that they do not wander from the question in debate; and when he perceives them deviating from it, to cut them short, and put them into the right road again; for which purpose he is provided with a great quantity of *subtle* terms and phrases of art, such as, *quoad hoc*, & *quoad illud*, *formaliter* & *materialiter*, *praedicamentaliter* & *transcendaliter*, *actualiter* & *potentialiter*, *directè* & *per se*, *reduplicativè* & *per accidens*, *entitativè* & *qualitativè*, &c. all which I would explain to my *english* reader with all my heart, *if I could*.

Having described the *persons* of this *ethico-logico-physico-metaphysico-theological* drama, I will now give some account of the *drama* itself, or rather of the method of conducting it.

*Academical disputations* are two-fold, *ordinary* and *extraordinary*; ordinary disputations are those which are privately perform'd in colleges every day, or twice or thrice a week (according to different customs or statutes) in term-time; extraordinary disputations I call those which are perform'd in the publick schools of the university, as requisite qualifications for *degrees*: the method of both is the same, and equally arduous is the performance. But I will confine my account to the *publick* disputations,

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tions, because more *solemn* and *important* than the other.

When any person is to *come up* in the schools to dispute *(pro formâ)* for his *degree*, he is obliged by statute to fix a paper upon both the gates of the schools, before *eight* a clock in the morning, signifying that he is to dispute in the afternoon upon such a question (which is to be approved of by the *master of the schools)* with his own name, and the name of the *college* or *hall* to which he belongs.

All students in the university, who are above one year's standing, and have not taken their *bachelor (of arts)* degree, are required by statute to be present at this *awful solemnity*, which is design'd for a publick proof of the progress he has made in the *art of reasoning*; tho', in fact, it is no more than a *formal* repetition of a set of syllogisms upon some ridiculous question in *logick*, which they get by *rote*, or, perhaps, only read out of their *caps*, which lie before them with their Notes in 'em.

These commodious sets of syllogisms are called STRINGS, and descend from *undergraduate* to *undergraduate*, in a regular succession; so that, when any candidate for a degree, is to exercise his talent in argumentation, he has nothing else to do, but to enquire amongst his friends for a string *upon such or such a question*, and to get it by heart, or read it over in his *cap*, as aforesaid. I have in my custody a book of *strings* upon most or all of the questions discuss'd in a certain college, very famous for their *ratiocinative* faculty; on the first leaf of which are these words,

*Ex dono* Richardi P——e *primæ Classi Benefactoris munificentissimi.*

From whence it appears, that this *Richard P—e* was a great *string-maker*, and by his beneficent labours had furnish'd his successors in the *first class*, with

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with a sufficient inhabitance of syllogisms, to be as good *logicians* as himself, without taking any pains.

Behold, loving reader, the whole art and mystery of *logick*, as it is taught in the most famous university in the world; and judge for thy self, whether Sir *Richard Steel* has not describ'd it very justly *in his dedication to the pope*, thus:

"This method may be call'd the *art of wrangling*, "as long as the *moderator* of the dispute is at leisure; "and may well enough be suppos'd to be a game at "*learned racket*. The *question* is the *ball* of conten-"tion; and he wins, who shews himself able to keep "up the *ball* longest. A *syllogism* strikes it to the *re-"spondent*: and a *negation*, or a lucky *distinction* re-"turns it back to the *opponent*: and so, it flies over "the heads of those, who have time to sit under it, "till the *judge* of the game strikes it down, with au-"thority, into rest and silence."

# TERRÆ-FILIUS. N° XXI.

——*Addictus* jurare *in Verba* MAGISTRI. Hor.

WEDNESDAY, *March* 28.

I Forgot, in my last paper, to mention that our *christian* MOTHER of arts and sciences took a particular liking to an old *heathen atheistical* philosopher, one *Aristotle* by name; to whose musty systems of *logick*, *rhetorick*, *politicks*, and *ethicks*, she was so much wedded, that she constituted them the standards of those arts to all succeeding generations; and by statute obliged her *matriculated* issue to de-



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fend and maintain all his *peripatetical* doctrines, right and wrong together, to the laſt gaſp of their breath, and the laſt drop of their ink; and it was further enacted, by the authority aforeſaid, that, if any perſon ſhould preſume to diſpute or deny the *Stagyrite's* opinion in any publick exerciſe, the ſaid exerciſe ſhould not paſs *pro formâ*; and moreover, that the audacious delinquent ſhould be fined *five ſhillings* for every ſuch offence; a ſum, which every philoſophical *Freethinker* does not care to pay, for pretending to be wiſer than his forefathers.

This old *Pagan* was undoubtedly a very learned man in his time, and has left ſeveral notable treatiſes behind him; nay, I will ſuppoſe, in his behalf, that we have had nothing like them publiſhed ever ſince, except (*abſit invidia verbo*) the inſpired books of the *New Teſtament*; though a very able *Logician*, and an *Oxonian* too, nay, and a member of a college, where *Ariſtotle* has no reaſon to complain of diſreſpect, has been heard to declare, that the BEST *Book that was ever written*, except the BIBLE, was SMIGLECIUS.

For my part, I cannot agree with this learned gentleman, but firmly and orthodoxly believe that *Ariſtotle*, as by law eſtabliſhed, is the beſt author, that ever ſet pen to paper: I have indeed often heard our countryman, *John Locke*, put in competition with him; but to me it ſeems very plain that *Ariſtotle* was a deeper *ſcholar* than *Locke*, becauſe he wrote in *Greek* (which was his *mother tongue*) and a better *churchman*, becauſe *leſs of* a *chriſtian*.

But, as great a friend as I am to this *old heathen philoſopher*, I can ſee no reaſon to believe every thing he ſays, nor to ſwallow his *truths* and his *falſehoods* together; I would therefore humbly propoſe a *reformation* of learning from the *philoſophical popery*, which prevails at preſent in our univerſities; I would have no more an *infallibility* pretended to in the *ſchools*, than in the *church*; no abſolute determi-

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determination of ſpeculative points repoſed in any *man*, or body of *men*; but I would have an univerſal toleration allowed to all ſtudents and lovers of truth, to enquire impartially after it, and to diſpute freely about it; I would have all inexplicable jargon, inſignificant terms, and empty phraſeology, with which our diſputations have been long encumber'd, baniſh'd from the *ſchools*; and, in a few words, I would have our learned education, which at preſent ſoars too far into *metaphyſical* and *inviſible* regions, reduced to *natural reaſon* and *common ſenſe*.

I am glad that, in ſome colleges in *Oxford*, this reformation of learning is already begun; where, I hear, it is frequent for the *tutors*, in their lectures upon many points of philoſophy, to tell their *pupils* that, in the ſchools, they muſt hold ſuch a ſide of the argument; *but* that the other ſide is demonſtrably the right ſide.

If this honeſt ſpirit of reformation ſhould prevail, we might expect to ſee plain truth and ſincere knowledge flouriſh in our univerſities, inſtead of falſe learning and diſguis'd ignorance.

But, ſays the rigid diſciplinarian, ſhall we have no ſtated rule to go by? no fix'd method of deciding our diſputes? What endleſs animoſities and quarrels will ariſe amongſt ignorant and obſtinate men, if we are all left to our own licentious imaginations and unreſtrain'd judgments?

To this I anſwer; that if we have any *ſtated rule* or *fixed method* of deciding diſputes, beſides the force of truth and conviction, we had as good not diſpute at all; if *Ariſtotle* is to be our *goſpel*, let us even turn to the words of *Ariſtotle*, and not rend the *peripatetick* church with needleſs ſchiſms and diviſions.

But, if an univerſal liberty were allow'd to debate upon all ſubjects with freedom and impartiality, I ſhould not be in any great pain for the conſequence; it is, indeed, pretended, that *Ariſtotle's*



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authority was firſt of all eſtabliſh'd, to prevent thoſe quarrels and skirmiſhes which us'd frequently to happen in the univerſities between different parties of ſcholars, who maintain'd different opinions, and ſcorn'd to yield either of them to the other; in which caſe they uſed to adjourn from the *ſchools* into ſome neighbouring field, and there finiſh their debates, with more convincing arguments, and more unanſwerable *ſyllogiſms*.

In theſe *polemical* debates (properly ſo call'd) it is ſaid that many perſons were ſo thoroughly confuted by their antagoniſts, that they never open'd their mouths in controverſy again, nor ever hunted another queſtion through the wild mæanders of *mood* and *figure*.

To reſtore therefore the publick peace, and to keep the ſcholaſtick diſputations from coming to blows and bloodſhed, it was found neceſſary to eſtabliſh ſome *unerring rule of philoſophical faith*, and reſolve the deciſion of all controverſies into ſome certain method.

This is the beſt account that we have of the origin and inſtitution of the *Ariſtotelical* dominion in the univerſities; we muſt diſpute to *no purpoſe*, becauſe our academical predeceſſors could not diſpute without going to *loggerheads*; and thus the folly of our forefathers (like *Adam's* ſin) derives upon us the unhappy neceſſity of defending abſurdities, and of propagating falſhood.

Whilſt our education continues in this ſtate, it is impoſſible that truth, or knowledge, or learning, ſhould increaſe; the moſt that we can expect from it, or what it pretends to, is only to maintain the ground our forefathers got, and to make us as wiſe as don *Ariſtotle*, and no wiſer; with this unlucky clauſe annex'd to it, that we muſt take his *Wiſdom* and his *Folly*, his *Dreams* and his *Arguments*, in the Lump together: —— ARISTOTELEM *ſimiliter totamque peripateticorum doctrinam pro virili defendere teneantur.* Vid. Statut. *Tit.* VI. *Sect.* 2.

To

To fill up the remaining part of this paper, I will* preſent the reader with a ſhort *ſtring* of ſyllogiſms, upon a common queſtion, as it was diſputed about three years ago; Dr. *B——n* being then vice-ch——r.

*Intrent* OPPONENS, RESPONDENS, *&* MODERATOR.

Opponens. *Propono tibi, domine, hanc queſtionem,* (viz.) —— *An datur actio in diſtans?*

Reſpondens. *Non datur actio in diſtans.*

Oppon. *Datur actio in diſtans; ergò falleris.*

Reſp. *Negatur antecedens.*

Oppon. *Probo antecedentem;*

*Si datur fluxus virium* Agentis, *cum diſtat* Agens, *tum datur actio in diſtans.*

*Sed datur fluxus virium agentis, cum diſtat agens.*

*Ergò datur actio in diſtans.*

Reſp. *Negatur minor.*

Oppon. *Probo minorem;*

Vice-Cancellarius *eſt agens;*

*Sed datur fluxus virium* Vice-Cancellarii, *cum diſtat* Vice-Cancellarius.

*Ergò, datur fluxus virium agentis, cum diſtat agens.*

Reſp. *Negatur minor.*

Oppon. *Probo minorem;*

*Si diſputans parviſiis, vel aliquis* * Galero *indutus timet, & patitur, dato ſpatio inter* Vice-Cancellarium *& diſputantem vel* Galero *indutum, tùm datur fluxus virium* Vice-Cancellarii, *cum diſtat* Vice-Cancellarius.

*Sed diſputans* Parviſiis *vel aliquis* Galero *indutus timet & patitur, dato ſpatio inter* Vice-



* Wearing of *Hats* in the univerſity is puniſhable by ſtatute.

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Cancellarium & *disputantem vel* Galero *indutum:*

*Ergò datur fluxus virium* Vice-Cancellarii *cum distat* Vice-Cancellarius.

Resp. *Negatur tùm* minor, *tùm* sequela.

Oppon. *Constat* minor *ex perfectissimâ Academiæ disciplinâ & experientiâ; & valet* sequela, *quoniam* incutere timorem alicui *est* agere *in aliquem.*

Moderator. *Distinguendum est ad tuam probationem.*

*Terror non procedit à fluxu sive ex effluviis* Vice-Cancellarii; *sed* Bedelli *forsitan* (viz. Whist—s & M—ck Muss—nus) * *baculis suis incutiunt terrorem.*

*Et dico, secundò, quod imaginatio* Disputantis *sibi incutiat terrorem; quippè nihil est* materialiter *terrificum vel in* Bar—io *vel in* Whist—ro, *vel* (*utcunque* obeso) *in* Muss—dino; *sit quamvis* formaliter.

I chose to give my reader the foregoing *string*, as a specimen of our learned *disputations* at *Oxford*; because it was really a *new* one, (which, I assure him, is a very great rarity,) and was, I believe, made by the *disputant* himself. I give it him entire, with all its *apparatus* and *responses*, and *repetitions*, and *distinctions*, that he might see how exact they are in the management of an argument, and how skilful in spinning it out to a due length, with all the auxiliary redundances of words and form.

TERRÆ-

* The *Beadles* of the university carry silver *Staves* in their hands.

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# TERRÆ-FILIUS. N° XXII.

—— *Par nobile* FRATRUM.

SATURDAY, *March* 31.

BEING inform'd, that what I have curſorily ſaid in one of my papers *concering a gentleman* (*Mr.* Meadow-court) *of* Merton *College*, viz. *that he was put into the* Black Book *for drinking king* George's *health, and obliged to plead the benefit of his Majeſty's* Act of Grace *to get his degree, after he had been kept out of it* two *years for that heinous Offence*: I ſay, being informed that this charge has been ſturdily deny'd as a falſhood at *Oxford*, I will give the reader a true account of the whole matter, from beginning to end.

I confeſs, it does not diſpleaſe me to find the *gowned gentlemen* ſo willing to conceal or evade this inſolent, and almoſt incredible tranſaction: It looks as if they had ſome modeſty left, and were aſhamed to own what they cannot poſſibly juſtify.

As this affair was occaſion'd by a ſociety of gentlemen, call'd the *Conſtitution Club*, it may be expected that I ſhould give an account of that ſociety; but I deſign to do this at large in a paper by it ſelf, in which I will fully explain the motives of its inſtitution, the unblameableneſs of its conduct, and the reaſons of its declenſion; ſo that at preſent

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ſent I will content my ſelf with premiſing in general, that this ſociety took its riſe from the Iniquity of the times, and was intended to promote and cultivate friendſhip between all ſuch perſons as favoured our preſent happy conſtitution: They thought themſelves obliged openly and publickly to avow their loyalty, and manifeſt their ſincere affection to king GEORGE upon all proper and becoming occaſions, and to check, as much as in them lay, the vaſt torrent of treaſon and diſaffection which overflowed the univerſity. They thought it their duty to ſhew all poſſible marks of reſpect to thoſe faithful *officers*, who were ſeaſonably ſent to that place, by the favour of the government, to protect the quiet part of the king's ſubjects, and to ſuppreſs the tumultuary practices of the profeſs'd enemies to his majeſty's perſon and government; and for conſtantly adhering to what they thought their duty in theſe points, and for no other cauſe, that they can apprehend, they have been ſo unfortunate as to become obnoxious to the univerſity, and to feel, many of them, the ſevere effects of their reſentments.

This ſhort account of the *Conſtitution Club* is ſufficient for our preſent purpoſe, to which I now proceed.

On the 29th of *May* 1716. in the evening, the *Conſtitution Club*, and ſeveral officers in colonel *Handyſide's* regiment, met together at the tavern. Whilſt they were drinking the king's and other loyal healths, ſeveral ſquibs were thrown in at the window, which burnt ſome of their cloaths, and filled the room with fire and ſmoak. Beſides this, they were continually inſulted with loud peals of hiſſes and conclamations of *down with the Roundheads*, from the gownmen, and other diſorderly people in the ſtreet; of which they took no notice. They continued together till about eleven of clock, or not quite ſo late, when Mr. *Hoſt* of *Maudlin*

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*Maudlin* college, *Sub-Proctor* at that time, came, and making up to Mr. *Meadowcourt* (who happen'd to be ſteward of the *Club* that night) demanded of him the reaſon of their being at the tavern. Mr. *Meadowcourt* roſe up, and told him, that they were met together to commemorate the *Reſtoration* of king *Charles* II. and to drink king *George*'s health; *and that they ſhould be obliged to* HIM *if he would be pleaſed to drink king* George's *health with them*; which the *Proctor*, after ſome intreaties, comply'd with. After which, one of the captains went to him, and deſired him to excuſe the ſcholars that were there, promiſing that he would take care that no harm or diſorder ſhould be committed, and then waited upon the *Proctor* down ſtairs.

The next day Mr. *Meadowcourt* was ſent for by Mr. *Holt*; who, when he came to him, told him that he had ſpoken words to him the night before, that were affronting and improper to be ſpoken to a *Proctor*; that however, he would not inſiſt upon the affront, nor take any advantage of him for words, which he attributed to the effects of wine, but that his brother *Proctor* Mr. *White* of *Chriſt-Church* college (though the words were not ſpoken to him, nor in his preſence) was very angry with him, and had deſir'd that the power of taking *Cognizance* of, and proceeding againſt all that was done that night, might be transferred into his hands; that he was therefore no longer a party concerned in this affair, but adviſed him as a friend to go to Mr. *White*, and, in ſubmiſſive terms, to make his peace with him. Mr. *Meadowcourt* anſwered, that he knew no occaſion which he had given Mr. *White* to be angry with him; that for any *improper* words which he might ſpeak the night before, he begg'd his [Mr. *Holt*'s] pardon, and aſſur'd him, that whatever he ſpoke, it was not with any deſign to affront him; and deſired him that, ſince Mr. *White* did not take him at the tavern, and ſince he himſelf was the only perſon, whom he

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he had any way offended, he would be pleaſed not to deliver him up to Mr. *White*, but inflict upon him what puniſhment he thought fit, which he would willingly ſubmit to. He preſs'd him, as far as was proper, to conſent to this, but was not able to prevail.

The reader cannot help remarking, that theſe *affronting* and *improper* words, about which all this ſtir was made, were only thoſe which are printed in *Italick* characters, deſiring the *Proctor to drink king* George's *health with the company*. They may, for ought I know, be *improper*; and I don't in the leaſt doubt, but that they were *affronting*: but yet, methinks, the *ſubmiſſion* which Mr. *Meadowcourt* made was enough to appeaſe an *ordinary* reſentment.

The day following, Mr. *Meadowcourt* waited upon Mr. *White*, to whom he was now aſſign'd over by Mr. *Holt*: I will not believe ſo unchriſtian a thing of Mr. *White*, as to ſuppoſe that he deſired the proſecution of Mr. *Meadowcourt*, in order to gratify an old grudge againſt him; though, by his being ſo very *officious* in ſuch an *ill-natur'd* office (which moſt people would rather *avoid* than *ſeek*) he has given occaſion to ſuch an uncharitable reflection.

Mr. *Meadowcourt*, the firſt time he waited upon Mr. *White*, found him in a moſt ungovernable paſſion; inſomuch that he often brandiſhed his arm at him, and told him, that the members of the *Conſtitution Club* were the moſt *proſligate* fellows in the univerſity, and all deſerved to be expell'd, for pretending to have *more loyalty* (very *proſligate* indeed!) than the reſt of the univerſity; he wondered how *they*, who, were but an *handful* of men, could have the impudence to oppoſe themſelves to ſuch a majority; and declared, that there were *ten tories* in the univerſity for *one whig*. He ſaid, that Mr. *Meadowcourt had been notoriouſly guilty of keeping company with officers*; that he was a *miſcreant*, and had committed

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mitted the moſt flagrant crimes that ever any perſon had done before; that he made it his Buſineſs to oppoſe the univerſity; that he had been guilty of *rebellion* againſt the univerſity, and much more to the ſame purpoſe; telling him, that the honour of the univerſity, the authority of magiſtrates, and his *own conſcience* (good man!) obliged him to proceed againſt him with the utmoſt rigour and ſeverity.

On the morrow, he went to him again, as he had ordered him, to pay him *forty ſhillings*, the mulct impos'd by the ſtatute, for being found out of his college after *nine* a-clock at night; though, by the way, it is very rarely inſiſted upon, unleſs from poor *roundheads*.

He told him, when he paid this money, that he muſt not expect that this would be all the puniſhment that would be inflicted on him, though it was not yet determined after what manner he ſhould be proceeded againſt; that there would be a very ſtrict ſcrutiny made into his character and actions; and that if any of thoſe facts, which had been charg'd againſt him, could be found out, he might depend upon being *expell'd*,

In this *mild* and *gentle* manner was Mr. *Meadowcourt* treated; and in the *ſame* mild and gentle manner muſt every one expect to be treated, 'till things are altered, who diſcovers the ſame zeal for the preſent government, and the proteſtant ſucceſſion.

Several perſons of note in the univerſity interceded with Mr. *White* in behalf of Mr. *Meadowcourt*, and deſired him to be reconciled to him; amongſt whom were a moſt noble *duke* and *marquiſs*, who were pleaſed to uſe preſſing inſtances to Mr. *White* in this matter: I have heard (but do not aver the truth of it) that Mr. *White* gave their lordſhips his word, that he would put all up, and proceed no farther; though, ſoon after this, Mr. *Meadowcourt* heard that he had put him into the *Black Book*, and ſentenced him to be kept back from his degree for *two* years.

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The *Black Book* is a regiſter of the univerſity, kept by the *Proctor*, in which he records any perſon that affronts him, or the univerſity; and no perſon, who is ſo recorded, can proceed to his degree, 'till he has given the *Proctor*, who put him in, ſatisfaction; which muſt be entered accordingly in that book.

# TERRÆ-FILIUS. N° XXIII.

——*inexorabile Fatum.* Virg.

WEDNESDAY, *April* 4.

MR. *Meadowcourt*, finding Mr. *White* thus inexorable and unrelenting, had but ſmall hopes that any interceſſion would prevail with him, after *two noble lords* had been ſo unhandſomely dealt by; and therefore he ſubmitted to his burthen, reſting contented without his *degree*, and without knowing for what reaſons he was detained from it 'till the *two years* were almoſt expired. He then thought it time to be let into the ſecret of his crimes, that he might be able to make a defence againſt them; and therefore he waited upon the then *Proctor*, Mr. *Steed* (of *All-Souls-College*) the day on which he laid down his office, and deſired leave to tranſcribe a copy of what Mr. *White* had laid to his charge, and regiſter'd in the *Black Book*; which Mr. *Steed* readily conſented to, and received him with much kindneſs and humanity.

When he looked into that *dreadful and gloomy volume*, it ſurpriz'd him to find himſelf made anſwerable, not only for a charge of crimes placed to his own Name,

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name, but alſo for a charge of crimes placed to another gentleman's name; both which charges, I will make publick, leſt the jealous reader ſhould ſuſpect them to be worſe than they are, or that I ſtifle the worſt part of them.

They are drawn up in *Latin*, but I will inſert them in *Engliſh*, for the uſe of all my readers.

*June* 28. 1716.

LET Mr. *Carty* of *Univerſity-College* be kept from the *degree*, which he *ſtands* for next, for the ſpace of *one whole* year,

I. For *prophaning*, with *mad intemperance*, that day, on which he ought, with *ſober chearfulneſs*, to have commemorated the reſtoration of king *Charles* II. and the royal family, nay, of monarchy itſelf, and the church of *England*.

II. For drinking in company with thoſe perſons, *who inſolently boaſt of their loyalty to King* George, and endeavour to render almoſt all the univerſity, beſides themſelves, ſuſpected of diſaffection.

III. For calling together a great mob of people, as if to ſee a *ſhew*, and drinking impious *execrations*, out of the tavern window, againſt ſeveral worthy perſons, who are the *beſt friends to the church and the king*; by this means, provoking the beholders to return them the ſame abuſes; from whence followed a deteſtable breach of the peace.

IV. For refuſing to go home to his college after nine a-clock at night, though he was more than once commanded to do it, by the *Junior Proctor*, who came thither to quell the riot.

V. For being catched at the ſame place again by the *Senior Proctor*, and pretending, as he was admoniſhed by him, to go home; but with a deſign to come and drink again.



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LET Mr. *Meadowcourt* of *Merton-College* be kept back from the *degree* which he *ſtands* for next, for the ſpace of *two years*; nor be admitted to *ſupplicate for his grace*, until he confeſſes his manifold crimes, and asks pardon *upon his knees*.

VI. Not only for being an accomplice with Mr. *Carty* in all his *faults*, (or rather *crimes*,) but alſo,

VII. For being not only a companion, but likewiſe a *remarkable abettor* of certain *officers*, who ran up and down the *high-ſtreet* with their *ſwords drawn*, to the great terror of the *townſmen* and *ſcholars*.

VIII. For *breaking out to that degree of impudence*, (when the *Proctor* admoniſhed him to go home from the tavern at an unſeaſonable hour,) as to command all the company, with a loud voice, *to drink King* GEORGE's *health*.

Joh. W. Proc. Jun.

Of all theſe pompous articles, Mr. *Meadowcourt* owns himſelf guilty only of the laſt, *viz. That he was caught out of his college at an unſeaſonable hour*, (for which he paid *forty ſhillings*, which is the penalty annex'd to that crime by the ſtatute,) *and that he did drink king* George's *health in the preſence of the* proctor; which being deem'd an affront, he aſked his pardon for it, and offer'd to make him any other *honourable* ſatisfaction.

But, as to all the other articles, he utterly denies himſelf to be guilty of any of them, having many undeniable teſtimonies to vindicate his Innocence, whenever he ſhould have an opportunity; particularly, in anſwer to what is alledg'd againſt him in the *ſeventh* article, [which relates to him ſingly,] Mr. *Meadowcourt* ſolemnly declares, that he was ſo far *from being an abettor and encourager of any ſuch* officers, as are mention'd *to run up and down the* high-ſtreet *with drawn Swords in their hands, to the great terror*

*terror of the townſmen and ſcholars*, that he was not even an *eye-witneſs* of them; and he challenges any of thoſe magnanimous *townſmen* or *ſcholars* who were frighten'd at the ſight of theſe *naked ſwords*, to ſay that they ſaw him either as an *Encourager* or a *Companion* of thoſe officers, in whatever was done by them in the ſtreet; which, no doubt, they would have done, if they could, after he had put them into ſuch *bodily fear*.

In this, and every other particular (except thoſe two beforemention'd) he could undeniably have purged himſelf from the guilt laid to his charge. —— But *proving* and *diſproving* are not *academical* methods of proceeding; the dull forms of *Weſtminſter-Hall* being too tedious for the *literati* to obſerve. — If you would be *acquitted* by them, you muſt *plead guilty*, and *ſubmit*.

Upon the expiration of the *two years*, Mr. *Meadowcourt* made application to the then *Proctor* for leave to *ſupplicate for his grace*, and proceed to his (*maſter of arts*) *degree*. The *Proctor*'s anſwer was, that he thought it *reaſonable* he ſhould have leave; but that he could not grant it him, without Mr. *White*'s conſent; and that he would go himſelf to Mr. *White*, and ſpeak to him in his behalf; accordingly he went the ſame day to Mr. *White*, who told him that he was very willing Mr. *Meadowcourt* ſhould now proceed to his degree; but that it was neceſſary firſt to conſult Mr. *Holt* (*to whom the king's health was drank*) about it, to know whether he would concur with him; and that he would write to Mr. *Holt*, (who was then at the *Bath*,) and acquaint him with his anſwer.

Some time after this, Mr. *Holt* return'd to *Oxford*, and having receiv'd a letter from Mr. *Meadowcourt* concerning this affair, ſent for him to his chamber, and aſſur'd him, that he had reſolv'd from the beginning not to make himſelf a party in this affair; that he had reſign'd it entirely into Mr. *White*'s hands, and therefore could not reſume it;



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without seeming to withdraw that confidence which he had before placed in Mr. *White*; that for his own part, he required no satisfaction to be given to him; that his consent went along with Mr. *White*'s consent; and that it was imply'd in whatsoever Mr. *White* should think fit to act. Mr. *Meadowcourt*, however, begg'd of him, that since Mr. *White* insisted upon it, he would be pleas'd to speak to him, and let him know that he had receiv'd satisfaction, and was willing to let Mr. *Meadowcourt* have his degree; which Mr. *Holt* promis'd, and took his leave of him at that time.

To make short of the story; they neither of them intended that Mr. *Meadowcourt* should have his *degree*; Mr. *White* could not do it without Mr. *Holt*'s consent; and Mr. *Holt* had left it entirely to Mr. *White*, who, for all that, would not concern himself, *without Mr.* Holt, *who had from the beginning resolv'd to be no party in this affair.* Thus did they bandy it about, sending Mr. *Meadowcourt* backward and forward upon *fleeveless* errands; till, at last, having jumbled their learned noddles together, they sent him a paper, containing the following articles, which they insisted upon to be read by Mr. *Meadowcourt* in the *convocation-house*, before he should proceed to his *degree*.

I. I do acknowledge all the crimes laid to my charge in the *Black Book*; and that I deserved the punishment imposed on me.

II. I do acknowledge that the story of my being punish'd on account of my affection to king *George*, and his illustrious house, is unjust and injurious, not only to the Reputation of the *Proctor*, but of the whole university.

III. I do profess sincerely, that I do not believe that I was punish'd on that account.

IV. I am very thankful for the CLEMENCY of the university, in remitting the ignominious part of

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of the punishment, *viz.* begging pardon upon *my knees.*

V. I beg pardon of *Almighty God*, of the *Proctor*, and all the *Masters*, for the offences which I have committed respectively against them; and I promise that I will, by my future behaviour, make the best amends I can, for having offended by the *worst of examples.*

Modest! reasonable! candid! and honourable gentlemen! I stand astonish'd at Mr. *Meadowcourt's* obstinacy and perverseness, that he should refuse to comply with such *fair* and *equitable* terms! Alas! it is now too evident that he has, indeed, play'd the *rebel against the university; and been notoriously* GUILTY *of keeping company with* OFFICERS.

O Bold and contumacious wretch! how easy would it have been for him (according to *academical custom*) to confess himself *guilty* of crimes, of which he knew and could prove himself to be *guiltless.*

To allow the *justice* of a punishment which he was convinced was *unjust* and *arbitrary?*

To declare, in the face of the *convocation*, that a *story* was *false* and *scandalous*, which was *notorious* and *demonstrable?*

To acknowledge *clemency*, where he had experienced nothing but *cruelty*; and to beg *pardon* of those, whom he was not conscious of having *offended?*

How easy, I say, would all this have been to any one, that had liv'd *seven* or *eight* years within the sound of *Christ-Church* TOM, and under the tuition of so good a *Woman?* But *matriculation*, like divers other *good things*, is quite thrown away upon some people.

Mr. *Meadowcourt* having rejected this submission, despaired for some time of ever obtaining his degree; but duly weighing the *heinousness* of his offences, and the time when they were committed, since which his majesty has been pleased to publish



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*an act of grace*, he was advised that he was included in it; and that amongst his *fellow-subjects in iniquity*, who had *talked treason, drunk treason, plotted and rebelled* against his majesty, he might also hope to find mercy from it, for *insolently toasting of his loyalty to* his majesty, and *audaciously drinking* his majesty's *health to one of* his majesty's *vicegerents*.

This method therefore he resolved to try; but meeting with new difficulties upon this occasion, I must refer the particulars to my next; which will close this subject,

# TERRÆ-FILIUS. N°XXIV.

——*servetur ad imum*
*Qualis ab incepto processerit & sibi constet.* Hor.

SATURDAY, *April* 7.

IN pursuance of the advice given to Mr. *Mendowcourt* by his friends, to plead his majesty's act of grace in the Vice-Chancellor's court, which they inform'd him extended to those pretended crimes, which were registred against him in the *Black Book*; he went to one *B——r*, a *Proctor of the court*, (not a *proctor* of the university, who is a quite different officer,) and retain'd him with a fee, giving him the following instructions:

That he should cite the two *proctors* (of the university) to give their reasons in the *court* for continuing his name in the *Black Book*; and, upon giving their reasons, he should plead the *act of grace* in his behalf, and petition he court to decree, that his name might

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might be blotted out. He at first scrupled to cite the *proctors* into the court, and required to be allowed a great deal of time to consider of this *nice* and *ticklish* affair, (as he call'd it;) but, upon Mr. *Meadowcourt*'s refusing to agree to any delay, and pressing him to proceed with all possible expedition, he promis'd to follow his instructions.

When the day came, on which Mr. *Meadowcourt* design'd his cause should be brought into the *court*, he went to *B——r*, whom he had retained, to know whether he had cited the two *proctors*: he told him that he had not; that he (Mr. *Meadowcourt*) was too hasty, and would do his cause harm by going on so fast; that he had been with the Vice-Chancellor, and inform'd him of the whole case; that the Vice-Chancellor had promis'd to consider of it; and that he could not, by any means, proceed, till he had known the Vice-Chancellor's thoughts of the matter.

Finding his business was likely to be carried on but slowly, under *B——r*'s management, Mr. *Meadowcourt* went from him to one *Pl——ll*, another proctor of the *court*, and told him what he wanted to have done, without mentioning any thing of his intention to plead the *act of grace*: he seem'd very ready to undertake the cause; but said, that it was too late to send a citation to the *proctors* that day; and that he would not fail to do it the next week.

From him Mr. *Meadowcourt* return'd to *B——r*, and told him, that his business would not admit of any delay; and therefore hoped that he would not take it ill, if he try'd whether it was possible for another proctor to bring it sooner into the court, than he found he was inclined to do. To this *B——r* gave Mr. *Meadowcourt* a civil answer, and left him.

In the afternoon *Pl——ll* came to him, and said, that he had talk'd with the *Assessor* of the court; that

that his was a very *ticklish* business; that he did not know what to say to it; that it was never known that the *proctors* had been put into the *courts*; that it was a *dangerous* thing; that he must take time to consider whether any thing could be done in it, or not; and that, in fine, *he had much better make some acknowledgment to Mr.* White, *and beg pardon.*

All that Mr. *Meadowcourt* was able to say to him now could not prevail with him to undertake his cause; and he found, by what he said, that he had been terrify'd and discourag'd both by *B——r*, and by the *Assessor*.

Upon this, Mr. *Meadowcourt* resolv'd to offer his cause to the rest of the *proctors*, and try whether they would all reject it: wherefore, the next morning he went to *A——n* of *All-Souls* college, *Br——n* of *New-Inn* hall, and *I——m* of *Maudlin* college.

The first of these told him, that he was going out of town, and should not return again before the end of the term.

*Br——n* said, that it was a *ticklish* case; that he should be glad to serve Mr. *Meadowcourt*, but was afraid of bringing himself into a *scrape, and of disobliging the university.*

And *I——m* was of opinion too, that it was a very nice case, and beg'd that he might be excus'd from being concern'd in it.

Thus was his cause rejected by all the *proctors*: the Vice-Chancellor's court was shut against him; he was precluded from all access to justice, and injuriously withheld from claiming the benefit of a law, to which these very men, perhaps, ow'd the power they enjoy'd to do him this injury.

He then waited upon the Vice-Chancellor, and told him, that he had a cause to be brought into his court; that he had apply'd himself to all the *proctors* of the court; that none of them would undertake it; and that therefore he begg'd the favour of him to assign him a proctor, and to oblige him to bring his cause

into

into the court. Sir, said the Vice-Chancellor, what is your cause? He answer'd that he would have the *two proctors* of the university cited to give their reasons in the *court* for continuing his name in the *Black Book*. This, said the Vice-Chancellor, is such a cause as none of the proctors (of the *court*) thought it safe to appear in; that it had not been known that the proctors (of the *university*) were ever cited to appear in the *court*; and that his name was continued in the *Black Book*, *because* he had not given Mr. *White* satisfaction. Mr. *Meadowcourt* told him, that he desired the proctors might give their reasons in the *court*: Your business said the Vice-Chancellor, is not with the *present proctors*, but with Mr. *White*, who put you into the *Black Book*, and you are to make up the matter with him. Mr. *Meadowcourt* answer'd, that he did not think that he had any thing to do with Mr. *White*; that his complaint lay against the proctors in office; that he was directed by his friends to proceed against them; and that he thought himself oblig'd to follow their direction.

Then, said the Vice-Chancellor, you are ill directed; that he would advise him to go to Mr. *White*, and desire him to take his name out of the *Black Book*, and to enter his *satisfecit*. Mr. *Meadowcourt* told him, that he had waited upon Mr. *White* often enough already; that he insisted upon unreasonable terms of satisfaction; that he had been very ill us'd by Mr. *White*; and that he would not concern himself with him; not speak to him any more about it; but that he would proceed in the court, if he (the Vice-Chancellor) would give him leave; that if he would not give him leave, he had no more to say, and must rest satisfy'd.——Upon this Mr. *Meadowcourt* was going away; when the Vice-Chancellor said, Sir, I do not say that I will not give you leave; I will consider of it, and you shall hear from me in a day or two's time.

I forgot to mention, that *B——r*, when Mr. *Meadowcourt* went to him first, said, That he thought that

that he had a right to plead the *act of grace*; and that he afterwards intimated to Mr. *Meadowcourt*, that the *assessor* and that the Vice-Chancellor were of the same opinion.

I cannot therefore but ascribe this dilatory and evasive conduct of the Vice-Chancellor, as well as the combination of the *Assessor* and *proctors* of the court, to a consciousness that Mr. *Meadowcourt* was entitled to the *act of grace*, which they fear'd would relieve him from the injuries he had long lain under, and deprive the university of their promised triumph and revenge, from the hopes they had of forcing him at last to comply with a base and scandalous form of submission.

When the Vice-Chancellor found that Mr. *Meadowcourt* was resolved to *plead the act of grace*, and not submit to Mr. *White*, his next artifice was to make him plead it *privately* to *him* and Mr. *White*, and not in the court, being asham'd, I suppose, to have it known that he obliged a gentleman to plead the benefit of *such an act* upon *such an occasion*: but Mr. *Meadowcourt* insisted upon pleading it in the court, which he was advis'd was the only legal way; and told the Vice-Chancellor that if he would not give him leave to proceed in his court, he should look upon it that his court was shut up against him, and that he was deny'd a privilege which every member of the university had a right to.

At length the Vice-Chancellor assign'd him a *proctor*, whom he ordered to *cite* the two *proctors* of the university into the court; as soon as the *proctor* had done this, the Vice-Chancellor ordered him to *uncite* them; and then, after much ado, ordered him to *cite* them again, and sent Mr. *Meadowcourt* word that he had agreed to let his cause be brought into the court on such a day.

Accordingly Mr. *Meadowcourt* went to the court, and one of the *proctors* of the university appeared and left the *Black Book* with the *Assessor*: upon reading over the pretended charge of crimes registred in it

and,

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and Mr. *Meadowcourt*'s plea, the *Aſſeſſor* decreed that his crimes were wiped off by the *act of grace*, and that his name ſhould be put out of the *Black Book*.

The next *congregation* (which is a meeting of the members of the univerſity to grant degrees) he *ſtood for his grace*, which was deny'd (as was ſuſpected) by Mr. *White*.

The *ſecond* time he ſtood for his grace, he was deny'd, as it was ſuppoſed, by a *maſter of arts* of *Jeſus* college.

But the perſon who denies any body his *grace*, being obliged to give his reaſons for it the *third* time, and having nothing to alledge againſt Mr. *Meadowcourt*, ſince the act, of which he pleaded the benefit, took place, his *grace* was granted the *third* time he *ſtood* for it; and the next *congregation* he was preſented to his *degree*.

Thus did he at length eſcape out of the hands of his mercileſs enemies and perſecutors, who, by this one inſtance, in every ſtep they took, ſeem'd deſirous to convince people what hardſhips, injuries, oppreſſion, and diſcouragements, they keep in ſtore for thoſe men, who *inſolently* dare to affront the univerſity, by honouring king *George* and the *proteſtant ſucceſſion*.

I have purſued this affair through all its various ſcenes of partiality, corruption, and prevarication, fairly and honeſtly, without concealing any thing which was urg'd againſt Mr. *Meadowcourt*, or charging the *officers* of the univerſity with any method (however ſeemingly *unjuſt* and *arbitrary*) which they did not take upon this occaſion: and I now leave the world to judge, whether I have not made my charge good, that Mr. *Meadowcourt* ſuffered all this for his affection to king *George*, and was obliged to plead his majeſty's act of *grace* for drinking his *majeſty's health*; the chief article againſt him in the *Black Book*, and on which (even there) the greateſt ſtreſs is laid, being, *that he proceeded ſo far in impudence acto command all the company with a loud voice*, to drink king *George*'s health.

TERRÆ

# TERRÆ-FILIUS. Nº. XXV.

—— *non ceſſavere* POETÆ
Nocturno *certare* mero. Hor.

WEDNESDAY, *April* 11.

THE OXFORD POETICAL CLUB has, of late, made a great buſtle in our news-papers, and uſher'd ſeveral *poems* and *miſcellanies* into the world, with the publick ſanction of its recommendation: it puzzled me a long time to find out what perſons this ingenious *ſociety* was compos'd of, and where they aſſembled together; I thought it a little ſtrange, that I ſhould have liv'd ſo long in *Oxford*, and never heard of ſo *remarkable a cabal of wits*; and more ſtrange, that after I had heard of 'em in a publick news-paper, I was ſtill as much at a loſs to know who they were, or at what place they met, as before. My curioſity was very ſtrong within me, and haunted me night and day to be inform'd; for this purpoſe, I enquired amongſt all my friends, and ſpar'd no pains to ſatisfy my ſelf, but could not hear any tale or tidings of them: however, having the particular happineſs to be acquainted with Mr. CURLL, who has had the honour to receive ſeveral obliging letters from theſe gentlemen, which were inſerted in the *evening-poſt*, in commendation of him and his celebrated authors, I thought I could not fail of being inform'd by him in each particular concerning them

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them. Accordingly I waited upon him one morning, and requested this favour of him; but *he very* [illegible]; *for that the gentlemen had* [illegible] *him to* keep their names secret; *that several* persons of quality *had sent to know, who they were, but he durst not, for his life, discover them to any creature living.* He added, *that the world might expect several excellent things from the same hands, and particularly a* large miscellany, *then in the press; but that being all persons of the best distinction in the university; and as they do it,* said he, *only for their amusement, I doubt very much, whether even then the gentlemen will suffer themselves to be known.*

This disappointment made me utterly despair of ever making any discovery; and therefore from that time I forbore all farther enquiries.

And yet (such is the waywardness of human life!) what the utmost labour and industry could not accomplish, a meer, unaccountable accident brought to light; and when all the visible means in the world had fail'd, chance, almighty chance, prosper'd my wishes, and gave me a full account of the *institution, laws,* and *members,* of this renown'd society, as also some of their most considerable productions; all which it is my duty to communicate to my reader; but I hope he will pardon me, if (for certain reasons) I cannot oblige him with the secret by which I made this discovery.

Divers eminent and most ingenious gentlemen, true lovers and judges of poetry, having with great grief observ'd that noble art declining in *Oxford,* (its antient seat and fountain,) resolv'd, if possible, to restore it to its pristine vigour and glory. They justly apprehended both from reason and experience, that a *critical lecture,* once a term, though never so judicious, was not sufficient; and that the *theory* of any art was defective without the *practice*; and therefore they thought the best method to forward this design, would be to institute a weekly meeting of the finest genius's and *beau esprits* of the university, at

a certain place, to be appointed by them, where they might debate the cauſe of poetry, and put its laws into regular execution. This propoſal was immediately aſſented to; and the next queſtion was, *where to meet?*

This occaſion'd a ſhort debate, ſome ſpeaking in behalf of the *King's Head*, and ſome declaring for the *Crown*; but they were both oppos'd by others, who preſum'd, that the *Three Tuns* would ſuit them much better; in which they carry'd their point, and the *Three Tuns* was thereupon nominated the place of meeting, upon theſe two proviſo's, *That Mr.* Bradgate *would keep* good wine, *and a* pretty wench *at the bar; both which are by all criticks allow'd to be of indiſpenſable uſe in* poetical operations.

This club is miſcellaneouſly compos'd of perſons of all faculties, and perſons of no faculties, as *lawyers, parſons, phyſicians, gentlemen commoners,* &c. and is ſtiled *a ſociety for the reformation and improvement of the antient art and myſtery of* rhime-making.

The preſent members are the reverend Dr. *Drybones.* Dr. *Livy,* Dr *Craſſus,* Mr. *Peter Crambo,* Mr. *Thomas Sadman,* Mr. *Edward Fuſtian,* Mr. *John Jingle,* Mr. *Timothy Triplet,* Mr. *Oliver Point,* Mr. *Daniel Eaſy,* Mr. *Alexander Tag,* Mr. *James Stanza,* Mr. *Thomas Parequet,* Mr. *Thomas Wharton,* and Mr. *Pickering Rich.*

At their firſt meeting there had like to have been a warm conteſt between the aforeſaid Mr. *Wharton* and Mr. *Rich,* who ſtood candidates for the *Preſident's chair*; and the members were in ſome perplexity which of the two they ſhould prefer to that honour, having both of 'em diſtinguiſh'd themſelves in an *uncommon* manner: But at laſt, they came to a reſolution, *nemine contradicente,* that it did of right belong to Mr. *Wharton,* in conſideration of his *ſeniority,* and of his *profeſſorſhip* in the *ſame art*; with this clauſe, however, in favour of Mr. *Rich,* that the *ſociety* did not by this intend to ſuggeſt that the ſaid Mr. *Wharton* poſſeſſes any ſuperior talents, skill,

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skill, or abilities, in the ſaid art, to him the ſaid Mr. *Rich*.

This was eſteemed a very prudent and politick clauſe, as it prevented all manner of bickering, jealouſy, and emulation, in point of honour, between theſe two gentlemen, which might otherwiſe occaſion great heats and animoſities among the members, who would of courſe divide themſelves into parties, ſome on one ſide, and ſome on the other, as their particular fancies, intereſts, or prejudices, led them, to the apparent danger, if not the total diſſolution of the ſociety.

Whereas, by this cautious method, the honour of both parties was preſerv'd untouch'd; and though Mr. *Wharton* took poſſeſſion of the *chair*, yet Mr. *Rich* was declared as good a poet and the next ſucceſſor.

Having ſettled this diſpute, they appointed a committee, to prepare ſuch laws, as ſhould appear neceſſary for the preſervation and good order of the ſociety — This Committee was compoſed of the aforeſaid Mr. *Pickering Rich*, chairman, Mr. *Peter Crambo*, Mr. *Thomas Sadman*, Mr. *Edward Fuſtian*, and Mr. *Daniel Eaſy*; who drew up the following orders, to be obey'd by all perſons belonging or to belong to the ſaid ſociety, *viz.*

I. That no perſon be admitted a member of this ſociety, without *Letters Teſtimonial*, to be ſign'd by *three* perſons of credit, that he has diſtinguiſhed himſelf in ſome *tale*, *catch*, *ſonnet*, *epigram*, *madrigal*, *anagram*, *acroſtick*, *tragedy*, *comedy*, *farce*, or *epick poem*.

II. That no perſon be admitted a member of this ſociety, who has any *viſible way of living* or can ſpend *five ſhillings per annum de proprio*; it being an eſtabliſhed maxim, that no *rich* man can be a *good poet*.

III. That no member do preſume to diſcover the ſecrets of this ſociety to any body whatſoever, upon pain of expulſion.

IV. That no member in any of his poetical lucubrations do tranſgreſs the rules of *Ariſtotle*, or any



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other ſound critick, antient or modern, under pain of having his ſaid lucubrations burnt, in a full club, by the hands of the *ſmall-beer drawer*.

V. That no member do preſume in any of his writings, to reflect on the *church of* England, *as by law eſtabliſh'd*, or either of the two famous univerſities, or upon any magiſtrate or member of the ſame; under the pain of having his ſaid writings burnt as aforeſaid, and being himſelf expell'd.

VI. That no tobacco be ſmoaked in this ſociety; the fumigation thereof being ſuppoſed to cloud the poetical faculty, and to clog the ſubtle wheels of the Imagination.

VII. That no member do repeat any verſes, without leave firſt had and obtained from Mr. *Preſident*.

VIII. That no perſon be allowed above the ſpace of one hour at a time to *repeat*.

IX. That no perſon do print any of his verſes, without the approbation of the *major* part of this ſociety, under pain of expulſion.

X. That every member do ſubſcribe his name to the foregoing articles.

When theſe ſeveral orders were reported to the ſociety by the committee, ſome objections were made to *three* of them.

Firſt, Dr. *Craſſus* objected againſt the *ſixth*; that being a very *fat* man, and of a *groſs* conſtitution, he humbly apprehended that the uſe of *tobacco* would carry off thoſe noxious, heavy particles, which turn the edge of his fancy, and obſtruct his *intellectual perſpiration*.

He was ſeconded in this by a phyſician, his friend, who confirmed what he ſaid; upon which a clauſe was ordered to be inſerted, to impower the ſaid Dr. *Craſſus* to enjoy the free uſe of *tobacco*. Provided nevertheleſs, that he ſmoak in a corner of the room, ſo as not to offend the reſt of the company.

Then Mr. *Paroquet* made his objection againſt the *ſecond* article, alledging, that he could not, with a ſafe con-

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conſcience, declare, that he had no *viſible way of living*; or that he could not ſpend *five ſhillings per Annum de proprio*. But he was quickly made eaſy in this by Mr. *Preſident*, who with great judgment explain'd the nature of that article, by obſerving, *That as* God *is the ſole author and diſpoſer of all Things, we cannot in a ſtrict ſenſe*, call any thing our own; *nor ſay that we have any* viſible *way of living, our daily bread being the bounty of his* inviſible hand; and therefore, ſaid that pious caſuiſt, you may, *ſalvâ conſcientiâ*, declare that you have no *viſible way of living*; and that you cannot ſpend *five ſhillings per annum de proprio*, though according to *vain human computation*, you are worth *five thouſand pounds a year*.

Laſtly, Mr. *Timothy Triplet* objected againſt the laſt article, upon the humble repreſentation, that he could not *write*, and therefore could not comply with the ſtrict letter of the law; but he offer'd to ſet his *mark*, if that would do; which was accepted without any heſitation; it being truly *no uncommon Thing* in many an excellent poet.

All theſe Difficulties being removed, the ſeveral articles were ordered to be fairly *engroſſed*, and *framed*, to be hung up over the *mantle-piece* in their club-room, for the uſe of the members.

And then they paid their reckoning, and adjourned till that day ſevennight.

The minutes of their proceedings ſhall be the ſubject of our next.



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# TERRÆ-FILIUS. Nº XXVI.

*Sit locus & noſtris, aliqua tibi parte Libellis,*
*Qua Pedo, qua Marſus, quaque Catullus erit.*
Martial.

SATURDAY, *April* 14.

*Minutes of the* OXFORD POETICAL CLUB.

THE members being met, and Mr. *Preſident* having aſſum'd the *chair*, three preliminary bumpers paſs'd round the board; after which Dr. CRASSUS, in purſuance of the power granted to him, as mentioned in our laſt, retir'd to a ſnug corner of the room, where a little table was placed for him, with *pipes* and *tobacco* upon it: then the doctor *handled his Arms*; and as he was glazing his pipe with a *Ball of ſuperfine wax*, which he always carries in his pocket for that uſe, he alarm'd the room with a ſudden peal of laughter, which drew the eyes of the aſſembly towards him, and made all of them very ſollicitous to know the conceit which occaſioned it; but the doctor was not, for ſeveral minutes, able to do it, the fit continuing upon him, and growing louder and louder: at laſt, when it began to intermit, he made a ſhift to reveal the cauſe of his mirth thus; *Why, gentlemen*, ſaid he,—ha! ha! ha!—*why, gentlemen, I ſay, the prettieſt Epigram!* ha! ha! ha! *I cannot tell you for my Life.*—— *I have made, I ſay, the prettieſt epigram upon this* ball of wax *here*, ha! ha! ha! — *that you ever heard in your lives. Shall I repeat it*, Mr. Preſident? —— *By all means, doctor*

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*doctor*, ſaid he; *no body more proper to open the aſſembly than doctor* Craſſus! —— Then the doctor compos'd his countenance, and ſtanding up, with the *ball of wax* in his right hand, pronounc'd the following diſtich with an heroick emphaſis.

*This* wax, *d'ye ſee, with which my pipe I glaze,*
*Is the beſt* wax *I ever us'd in all my days.*

Ha! ha! ha! *How d'ye like it, gentlemen*, ha! ha! ha! *Is it not very pretty, gentlemen? — Very pretty, without flattery, doctor*, ſaid they all; *very excellent, indeed.* Upon which the doctor ſmiled pleaſantly, and *lighted his pipe.*

Then Mr. *Alexander Tag* deſired to be informed, whether the *fifth* article, which prohibits *all reflections upon the* church of England, *as by law eſtabliſh'd*, excludes the uſe of the *heathen deities* in his chriſtian compoſitions; which was anſwer'd him in the *negative*; it being, as they obſerv'd, impoſſible to excel in *love-poetry* without them. Upon which Mr. *Tag* expreſs'd a great deal of joy; telling them, that he had almoſt finiſh'd a long *Epithalamium*, which he would ſhortly ſubmit to their examination.

By this time their poetical blood began to circulate, and ſeveral members repeated their *extemporary* verſes with great fluency and applauſe; always firſt clearing their throats with a glaſs of Port, and a loud *Hem!*

During the firſt part of the night their thoughts were ſomething gloomy and run upon *elegies* and *epitaphs* upon *living* as well as *dead* men; but you will find them brighten up as the night advances, and the bottles increaſe. They begin with *ſatire* and *funeral lamentation*; but end with *love, ſmuttineſs*, and a *ſong*. *Exempli gratiâ:*

On

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On PETER R—DAL of *Oriel College,*

*Here lies* R—dal Peter,
*Of* Oriel, *the Eater.*
*Whom death at laſt has eaten:*
*Thus is the* biter bitten.
*This is for a memorial*
*Of* Peter R—dal *of* Oriel.

Upon old *Jo. Pullen* of *Maudlin-Hall.*

*Here lies* Jo. Pullen,
*Wrapt up in Woollen.*

Upon *Jacob Bobart,* keeper of the *phyſick-garden.*

*Here lies* Jacob Bobart,
*Nail'd up in a Cupboard.*

On the cook of St. *John*'s college.

*Here lies the honeſt cook of our college,*
*Who chous'd us of* eight *hundred pounds to my knowledge.*

Theſe *four* were all written by a gentleman, who has, on many occaſions, diſtinguiſh'd his taſte of wit and humour.

On Mr. R—*ſſell* of *Merton* college.

*Here lies count* R—ſſell,
*Who made a damn'd buſtle.*

This alludes to their late *election of fellows,* and was written by that poignant and moſt ſarcaſtical *epigrammatiſt,* Mr. *Oliver Point.*

An epitaph upon the *Whigs.*

*Croſſing o'er the* South-Sea, *in the late ſtormy weather,*
*Down ſunk the poor* whigs, *and their leaders together:*
*So falſe, boys, at laſt, is our old proverb found.*
That born to be *hang'd,* they would never be *drown'd.*

Upon

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Upon one's pulling out a *purſe* with *verſes* only in it.

*A purſe with bad verſes, and no money at all,*
*Is the worſt of all* purſes, *but* Purſe *of* Edmund-Hall.

When this laſt epigram, which was alſo written by Mr. POINT, was repeated to the club, it was objected by a great critick, that Mr. *Purſe*, as he call'd him, ſpell'd his name *Pearſe*, and that therefore the whole *ſting* of the epigram was loſt; but Mr. *Point* reply'd, that in theſe performances it was ſufficient to conſult the *ear* only, and that, at leaſt, it was a true epigram *to be ſpoken*; tho', perhaps, it might loſe ſome of its *ſalt* in the *reading*. In which he had the conſent of the board.

On Doctor *G*——'s back-door.

*Within upon her back is laid*
*A chopping, ſtrapping* Chambermaid.

This alſo was written by Mr. *Point*. *N. B.* The doctor married his *chambermaid*.

On the Lady *Jades* and Dr. *Fr—n.*

Jades *tires, and kills all animals that ride her,*
*From* Babboon Tom *to the* Oxonian Spider.

I own, I cannot underſtand this epigram; but as it was written by no leſs an hand than the *Preſident* himſelf, I muſt ſuppoſe that there is ſomething very *cutting* contained in it, tho' my *ignorance* cannot find it out.

On Mr. YOUNG.

*Hail! mighty bard! noted for* * tickling *ſong,*
*Mayſt thou continue like thy* verſe, *and be for ever* YOUNG.

This

*N. B.* He wrote a poem to Mr. *Tickel*.

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This was written by Mr. *James Stanza*, and was mightily applauded, when rehears'd: but whether it was deſigned by way of *Satire* or *Panegyrick*, this deponent cannot poſitively ſet forth.

An AUTHOR's epitaph. Written by himſelf.

*Here lies the author of the* APPARITION,
*Who dy'd, God wot, but in a poor condition:*
*If, reader, you would ſhun his fate,*
*Nor write, nor preach for* Church *or* State.
*Be dull, exceeding dull, and you'll be great.*

To Mr. *Townſhend* the ſtone-cutter, now *Mayor*. By Dr. *Craſſus*.

*Mr.* Mayor, *the famous* ſtone-cutter,
*Hang out your lights, for, by G—d, I'm in the Gutter.*

*You muſt ſuppoſe, gentlemen*, ſaid the doctor, *that I am going home late, and drunk in a dark night, and ſo fall into the kennel or gutter.* —— Upon which he laughed heartily, and *filled another pipe.*

Upon ſome verſes of *Father William.*

*Thy verſes are* immortal, O! *my friend,*
*For he who reads them, reads them to* no end.

Theſe verſes were firſt made and ſpoken in the *Ordinantia*, and now repeated before the *poetical ſociety*, with great and juſt applauſe, by the reverend Dr. DRY-BONES.

On BELINDA.

*Bright as the* ſun, *and gentle as the* moon,
*When this at* midnight *ſhines, and that at* noon,
Belinda *fires the breaſt, and charms the ſight;*
*Then let us toaſt her round from* noon *to* night.

Mr. *Paroquet* wrote theſe with his diamond ring upon one of the glaſſes, and handed it about with great ſucceſs.

To

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To CÆLIA.

*Since in* religion *all men diſagree,*
*And ſome* one *God believe, ſome* thirty, *and ſome* three;
*Since no* religion, *call'd by any name,*
*In* ten, *nay,* two *believers is* the ſame:
*But ſince in woman, from the days of* EVE,
*All nations, tongues, and languages believe;*
*Since in this* faith *no hereſies we find,*
*To* love *let our* religion *be reſign'd,*
*And* CELIA *reign the Goddeſs of Mankind.*

This laſt copy was written by Mr. *Edward Fuſtian*; which being voted *heretical*, it was burnt by the hands of the *ſmall-beer drawer*, in a full club, *and the author was expell'd*, according to the laws in that caſe made and provided.

Mr. *John Jingle* acquainted the CLUB, that he had made a ſong, and would, if they pleaſed, ſing it to them, which was *nno ore* deſired.

The JOLLY GOWNMAN, an excellent new Ballad.

I.

*Of all the vocations,*
*Trades, crafts, occupations,*
*Which men for a living find,*
*It muſt be confeſs'd,*
*The* gownman's *the beſt,*
*To captivate Womankind.*

II.

*No trouble we know,*
*From friend or from foe,*
*All pamper'd in plenty and eaſe;*
*We ſleep, eat, and drink,*
*Of no ſtudies e'er think,*
*But how the fair ladies to pleaſe.*

III.

*The ſtateſman's a drudge,*
*And we do not grudge,*

*His*

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*His actions that ſoar to the ſky;*
*All Day he plans ſchemes,*
*Thinks of them in his dreams,*
*And his lady neglected lies by.*

IV.

*Pray what is the ſoldier,*
*Whoſe ſpirits grow bolder*
*At the ſound of the trumpet or drum?*
*Worn out in the wars,*
*And patch'd o'er with ſcars,*
*Can he bear a campaign at home?*

V.

*The lawyer all day*
*Seeks after his prey,*
*And jaded ſnores all the long night.*
*The wrinkled phyſician,*
*Is he in condition*
*To do a young lady right?*

VI.

*The loud country ſquire,*
*Whoſe whole heart's deſire*
*Conſiſts in an hoop and an hollow,*
*Whilſt he's feeding his hounds,*
*Or tilling his grounds,*
*Alas! jolly madam lies fallow.*

VII.

*But we of the* gown,
*In fair* Oxford *town,*
*Who lead a fat college life,*
*Although we can't wed,*
*In our kind neighbour's bed*
*We may lie with our neighbour's wife.*

This ſong occaſion'd a great deal of mirth in the company, and was the laſt performance that is fit to be communicated; for the night growing late, and their heads being addled with the good creature, what followed was too fulſome for the eyes of my *chaſte readers*; and therefore, moſt benevolent ſirs, adieu till next *Saturday*,

*P. S.*

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*P. S.* I forgot to take notice, that Mr. *Groveſnour*, ſecretary of the CLUB, was ordered to return Mr. *Curll* a letter of thanks, in the name of the members, for his kind preſent of an excellent book, intituled, *The pleaſures of coition*; or, *the nightly ſports of* Venus; and deſire him to print the ſaid Letter.

# TERRÆ-FILIUS. N° XXVII.

——*Caſtigas* turpia, *cum ſis*
*Inter* Socraticos *notiſſima Foſſa* Cinædos? Juv.

WEDNESDAY, *April* 18.

*To* ARISTARCHUS, *Penman of the Letters in the* WEEKLY JOURNAL.

*Worthy* SIR,

I Am under the deepeſt concern to find, by ſome of your late learned lucubrations, that TERRÆ-FILIUS has, unwittingly, given you any reaſon to expreſs your reſentments againſt him in ſo ſevere a and unmerciful a manner. It is what I little expected from you, or my friend, Mr. MIST, with whom I intended to preſerve a good underſtanding, and to live in perfect amity; having been hitherto of opinion, that we were both imbark'd in the ſame undertaking (tho' in a different way) of *finding fault with our betters*; a ſubject ſo copious and inexhauſtible, that methinks we brethren of the Quill might, all of us, pick a tolerable livelihood out of it, without envying one another, and railing at one another.

But the blind ſpirit of ſelf-intereſt and ambition is too viſible in *ſome* of our profeſſion, who endeavour to engroſs and monopolize the whole buſineſs of *ſcolding at mankind* to themſelves; which I would



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have divided into ſeveral branches, and portion'd out amongſt us in the following manner.

The POPE and the PRETENDER, with all his friends and adherents, both at home and abroad, to the *Flying-Poſt*; *è contrà*, to the *Poſt-Boy*, the *Germans* and the *Presbyterians*: To MIST's JOURNAL, the *Proteſtants in the Palatinate*, the *Biſhop of Bangor*, and *the preſent Miniſtry*: To the *Free-Thinker*, the *Plague* and the *South-Sea*: And to *Terræ-Filius*, the *two Univerſities*.

My only difficulty is, how to provide for the LONDON JOURNAL, unleſs he will accept of the CLERGY, in the room of the late *Independent Whig*, of glorious memory; which I fear he will not care to do, after ſo *maſterly* an hand; and what confirms me in this, is, that at preſent, he intrudes into your office, and ſeems to ſet up againſt you, for the affections of the *common people*, by taking to task certain DIRECTORS and OTHERS, who belong'd to you, and which was a privilege you have enjoy'd for theſe *five* years laſt paſt: This is what, I gueſs, has put you ſo much out of humour of late, and makes you, like other peeviſh people, ſnap at every body you meet. I am told, that he gets ground of you every week; and that in a ſhort time, the very name of the late great and celebrated MIST, our good friend, would have been loſt, had not an *expedient* been lately thought of to revive his fame amongſt his loving and well-beloved *rabble*, by appearing amongſt them, in a *popular* manner, at CHARING-CROSS and the ROYAL EXCHANGE.

I own this deſign of the LONDON JOURNAL to take the bread out of your mouth, and run away with all your *male-content cuſtomers*, was very unhandſome, and enough to vex any author alive; but, for God's ſake, let the *ſaddle be laid upon the right horſe*; don't let *me* ſuffer for *Cato*'s offences; ſince from my ſetting forth in the world, in this publick manner, I have been very careful not to incroach upon the privileges or prerogatives of any of my

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my *fellow-dabblers in Ink*; and can ſafely ſay, that, in the courſe of almoſt *thirty* papers, I have not had, at moſt, above *nine and twenty* throws upon the court, which is ſuch a trifle, as was never deny'd to any author whatſoever, to give a ſpirit to his writings, and promote their *ſale*.

I will venture to appeal to your ſelf, whether, in your opinion, I have not ſtuck cloſe to my ſubject, and kept up to the deſign of my *paper*, which was, you know, *to make the univerſities look as* black *as I can*; (with truth and juſtice I mean.) And why you ſhould ſo highly reſent my doing this, (ſince I do not injure you, nor pretend to interfere with you in *blackening* another *ſet of men*,) ſeems to me very ſurprizing and unaccountable.

You know, moſt learned *Ariſtarchus*, that there is not a penny to be got, in our way, by *panegyricks* or *vindications* of any ſort of men in *power*; for which reaſon it is, that moſt of our *weekly*, *half-weekly*, and other our *periodical* productions, conſiſt chiefly of *ſatire*, *ſarcaſm*, and *rebukes* to our *ſuperiors*. *Flattery* is a fulſome, offenſive thing to the multitude, our indulgent readers; and eſpecially *flattery of great men*, whom they are taught, from their cradle, always to ſuſpect of *roguery* and *evil deſigns*; it is this curious, prying humour, and this jealous perſuaſion of the populace, to which we are all oblig'd for our *far-ſpread fame*, and our *full bellies*; you and your haughty rival, the *London Journal*, furniſh them with *political* diet, for which they reward you very well; the *Independent Whig* ſubſiſted upon the courteſy of his readers, in believing that the *clergy have faults*, as well as other men; and I hope to *keep my family* by going to the bottom of the evil, and ſhewing my loving countrymen, that moſt of the *corruptions* of the *clergy* in general, and of other particular perſons, are owing primarily to the *corruptions* of the UNIVERSITIES.

What is there in all this, moſt learned *Ariſtarchus*, that you ſhould take ſo heinouſly ill of me, as to



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make you call, in your laſt *week's* paper, to the SCAVENGERS *within the bills of mortality*, to remove *that nuſance, that lump of dirt*, the TERRÆ-FILIUS, *out of the ſight and ſmell of the publick?* What is it to *us*, if the publick love to run their noſes into dirt and naſtineſs? Do not *many* of us live by it?—Beſides, if you once give *theſe fellows* ſuch an Authority, who knows how *far* they may proceed in the execution of it, *where* they will ſtop, or *whom* they will ſpare?

When I behold you in another light, I am ſtill more amaz'd, that ARISTARCHUS, the famous, critical, hypercritical ARISTARCHUS, ſhould *find fault* with another, for finding fault with with any one, even the BRIGHTEST ORNAMENT *of the moſt learned body in the world*; ſince I have read of one ARISTARCHUS, who aſpired to immortality by criticiſing on HOMER, who is call'd the *brighteſt ornament of the poetical body*; and I have heard of another ARISTARCHUS, who, not long ago, fell foul on the great Dr. BENTLEY, who is alſo call'd, by many Perſons, *the brighteſt ornament of this age and nation*. I preſume that you, Sir, are ſome relation of theſe gentlemen; and why you, who deſcend from a whole family of criticks and *foes* to bright *Men*, ſhould be ſo angry with me for treading in the ſteps of your anceſtors, and attempting to get reputation and *bread*, by making *free with my betters*, puzzles my *indigent* underſtanding to comprehend.

My modeſty will not ſuffer me to believe that you deſign'd me ſo great a compliment, as ſeems *tatitly* to reſult to me from your late conduct, *viz.* that ARISTARCHUS having taken his revenge of HOMER and Dr. BENTLEY, he could find no other writer ſo worthy to fall his ſacrifice, as (ſpare my bluſhes!) poor TERRÆ-FILIUS.

Whatever was your inducement to uſe me in ſo rigorous a manner, I am ſure you merit the thanks of the *univerſities*, which, I hope, they will not forget to return you in the moſt *ſolemn manner*, for your

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your noble defence of thoſe antient bodies, againſt the *revengeful* cavils and aſperſions of one *expell'd*, as you alledge, *from* Oxford, *for ſcandalous behaviour*.

I cannot, by the way, forbear wondering, that the ſage ARISTARCHUS ſhould ſpeak with contempt of any author upon that account: *expulſion* is moſt certainly a very infamous thing; but will *Ariſtarchus* ſay that a man, who has been branded in this manner, is for ever afterwards incapable of *ſpeaking truth*, or writing *common ſenſe*? Surely, people are not the worſe for *correction*!—for my part, I verily believe that even a *perſon*, who has ſtood in the PILLORY (which I think ſomething more *infamous* than *expulſion*) may ſtill continue a *creditable* writer, and an honeſt Man; nay, I my ſelf know *two* men, who have both grac'd that *wooden eminence*, and yet are, at this time, thought the *propereſt* perſons to be retained in the cauſe of the *church*, the *clergy*, and the *univerſities*.

But to return; you need not, at leaſt, doubt but that this *burning* and *ſhining light*, this *brighteſt* Ornament *of the Univerſity*, will be very grateful to you for your ſervices to him, whatever the *univerſity* may be it ſelf: For as *bright an ornament* as he is, you, Sir, are the firſt man, who has appeared publickly in his defence againſt the miſrepreſentations of his enemies; you, Sir, are the firſt man who dubb'd him with ſo illuſtrious a title. I congratulate you upon *ſuch a client*, and I congratulate him upon *ſuch* an *Advocate*!

It is impoſſible for the world to judge aright of your *deſervings* herein, unleſs it is informed how baſely this *reverend ornament* has been traduced, and how fully you deſign to clear up his character in every particular.

As I am willing to give you all the aſſiſtance I can, and as no body more heartily wiſhes you ſucceſs in it, I will draw up the *charge* againſt him in form, that you may *diſcharge* it in the manner of

*debtor* and *creditor*; if in this, I am obliged to mention ſome things too *ſhocking* almoſt to be named, it muſt be remembered that I do it only to give you an opportunity of juſtifying him. To begin therefore,

It is maliciouſly objected by the enemies of the univerſity of *Oxford*, that her *brighteſt ornament* has, from his youth up, even until now, indulged himſelf in all the luxuries, follies, common vices, and moſt of the more uncommon iniquities of mankind.

That he has *adorned* the univerſity, for theſe *forty* years, or more, with the moſt profligate examples of *fraud* and *corruption*.

That, in one inſtance only, he plundered the univerſity, of which he is the *brighteſt ornament*, of the ſum of *three thouſand pounds*; beſides other *ſmaller* booties, and more *concealed* depredations.

It is objected, that he has defrauded the college (of which he is *head* and *governor*) of divers ſums to a great value, and otherwiſe oppreſſed it in divers notorious and enormous inſtances.

That he embezzled to himſelf one whole *benefaction*, of *fifty* or *ſixty* pounds *per annum*, given for ſeveral good uſes, for *twelve* or *fifteen* years together.

That he endeavour'd to melt down all the *college plate*, and convert it fraudulently to his own uſe.

That he governs his college arbitrarily, unjuſtly, and unſtatutably; and that by manifold other frauds and abuſes, he has almoſt brought it to *bankruptcy* and ruin.

That being left *guardian* to two young women, he forcibly detained their fortunes in his hands, after they came of age, to the great prejudice of one, and to almoſt the ruin of the other and her Husband.

(N. B. *Whatever there might be in this ſome time ago, there is nothing in it now; for he paid the laſt of this money about* three weeks *or a* month *ago.*)

That

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That he will *pay no body*, if he can help it; that he will *cheat* every body, if they do not take care; and that he will ſtick at nothing to gratify his *pride* and his *belly*.

That in general, he is a bad clergyman, a bad chriſtian, a bad neighbour, a treacherous friend, a tyrannical governor, an unjuſt ſteward, an immoral liver, and a diſhoneſt man.

That as to his inward principles, God only *knows* what they are; though by his open practices, *man* may judge of *them*.

This, moſt learned *Ariſtarchus*, is the character, which the perſon, whom you call the *brighteſt ornament* of the univerſity, bears amongſt *many* people; if it is his *juſt* character, that *virtuous mother* will not, I am ſure, *boaſt of ſuch ornaments*, unleſs I could ſuppoſe her (what I bluſh to mention) *a common* BAWD, *that glories in her ſhame*. But I hope you will convince the world, that he is *ſpotleſs* and *innocent* in all theſe and all other particulars; that his enemies have unjuſtly caſt theſe aſperſions upon him, and that he is *a perfect and an upright man, one that feareth God, and eſcheweth evil*.

I would adviſe you to ſet about this commendable work as ſoon as poſſible, becauſe I meet with people every day who aver theſe things to be true; and will never be ſatisfy'd to the contrary, 'till he is openly juſtify'd before the world.

If you do this *effectually*, you will approve your ſelf the beſt friend, and the greateſt champion, that the *univerſity* and her *reverend Ornament* have had this many a good day; and I dare promiſe you a *doctor's degree* for your Pains.

*I am*, SIR,

*Your loving brother in the* ſtandiſh, *and hearty well wiſher, the unfortunate*

TERRÆ-FILIUS.

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# TERRÆ-FILIUS. Nº XXVIII.

*Parcite* PAUCARUM *diffundere crimen in omnes.*

Ovid.

SATURDAY, *April* 21.

IT is with the utmoſt reluctance that I ever open my mouth, or draw my pen againſt WOMANKIND; for whom I have ſo paſſionate a veneration, that even the *worſt* part of them often find me too *tender hearted* towards them, and get the better of my other faculties. But as I have taken upon my ſelf the character of a general *reformer*, I ſhall have the misfortunes of numberleſs young men to anſwer for, if I conceal any thing which may be for their advantage, or ſpare any *abuſes* in the *univerſities*, though committed by the *faireſt* offenders.

This muſt ſtand for my *apology* with all reaſonable perſons of both ſexes, for what my *zeal* for the *publick* (which over-rules my own *natural* tenderneſs) prompts me to utter, in the following paper, concerning the OXFORD LADIES.

It is one of the misfortunes of *love*, that as great a *poliſher* and *refiner* of men as it pretends to be, it is a ſore enemy to *hard ſtudy* and *philoſophical* drudgery. It is a moſt arbitrary paſſion, and wherever it gets poſſeſſion of a man's breaſt, it engroſſes the whole man; and ſo far is it from parting with any of its conqueſt to *buſineſs* or *learning*, that, like other ambitions tyrants, amidſt vaſt empires, it grumbles at

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at its own *poverty*, and ſearches after new acquiſitions.

Conſcious of this truth, our wiſe forefathers took all poſſible care to purge the ſeats of learning of theſe *ſhining* temptations, theſe dangerous *decoys* of youth; but as all their prudence and precaution could not do this entirely, they made a *ſtatute*, "prohibiting all "ſcholars, as well *graduates* as *undergraduates*, of "whatever faculty, to frequent the houſes and ſhops "of any townſmen by day, and eſpecially by night: "but MORE ESPECIALLY houſes which harbour or "receive *infamous* or *ſuſpected women*, with whom "all ſcholars are ſtrictly forbid to keep company, "either in their own private chambers, or at the "houſes of any *townſmen*."

I ſuppoſe, it will be objected by the SMARTS, or by others, that this ſtatute extends only to *common proſtitutes*, or *night walkers*, and not to thoſe divine creatures dignified by the name of TOASTS: But I think that it includes all *ſuſpected* women, and eſpecially the TOASTS, for the following reaſons.

1. Becauſe it was not the only deſign of the *ſtatute* to reſtrain the ſcholars from *debauchery* (from which, I hope, they *need* no *forcible* reſtraint!) but to prevent them alſo from neglecting their *ſtudies*, and entering into ſcandalous *marriages*; of which they are in no danger from *common ſtrumpets*, and mercenary *ſtreet-walkers*.

2. Becauſe there was no occaſion for a ſtatute againſt *common whores*, any more than againſt *houſe-breakers* and *pick-pockets*, which are all puniſhable by the *laws* of the *land*.

3. Becauſe I have a better opinion of the *townſmen* of *Oxford*, (who are, many of them, *matriculated* men,) than to believe that they would *entertain* in *their houſes* ſuch *filthy drabs*; though it is probable enough, that they would marry their *daughters* to advantage, if they could; in which I can ſee no great harm on their parts.

4. Be-

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4. Becauſe I have a better opinion of the *ſcholars* too, than to believe that they would keep company with *ſuch cattle:* and I think it a ſcandal to the *univerſity* to ſtand in need of a ſtatute, which ſuppoſes that any of her hopeful children are addicted to ſuch *beaſtlineſs*.

Whether I am in the right in my explication of this ſtatute, or not, I am ſure that I have on my ſide the authority and concurrence of one of the greateſt men, the wiſeſt men, the moſt learned men, and the moſt pious men, though one of the moſt unfortunate men, that this, or perhaps any other country ever ſaw; no leſs than a *king* and a *martyr*; to whom the loyal *univerſity* of *Oxford* adhered ſo immoveably, whilſt living; whoſe *memory*, now he is dead, ſhe ſo affectionately reveres; and whoſe injunctions and admonitions, above thoſe of all other men, ſhe holds ſo dear, that I am perſuaded no advice of his will be diſpiſed *there*, none of his precepts reſt *unobſerved*.

What was his opinion in the preſent caſe may be ſeen in a *letter* of his to the *univerſity* of CAMBRIDGE, entituled,

*King* CHARLES *the Firſt, his* Inſtructions *to the* Vice-Chancellor *and* Heads *of* Cambridge, *for government, &c. which are as follows.*

CHARLES *Rex,*

I. " That all thoſe directions and orders of our " father, of bleſſed memory, which at any time " were ſent to our ſaid univerſity, be duly obſerv'd " and put in execution.

II. " Whereas we have been inform'd that, of " late years, many ſtudents of that our univerſity " not regarding their own *birth, degree*, and *quality*, " have made divers contracts of *marriage* with *wo-* " *men of mean eſtate*, and of *no good fame* in that " town, to their great diſparagement, the diſcontent

" of

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" of their parents and friends, and the diſhonour of " the government of that our *univerſity*: We will " and command you, that at all times hereafter, if " any TAVERNER, INN-HOLDER, or VICTUALLER, " or any other *inhabitant* of the town, or within " the juriſdiction of the univerſity, ſhall keep any " *daughter* or *other woman* in his houſe, to whom " there ſhall reſort any ſcholars of that univerſity, of " what condition ſoever, to *miſ-ſpend their time*, " or otherwiſe to *misbehave themſelves in marri-* " *age*, without the conſent of thoſe, who have the " guardianſhip and tuition of them; that upon no- " tice thereof, you do preſently convent the ſaid " *ſcholar or ſcholars*, and the ſaid *woman or women, thus* " *ſuſpected*, before you; and upon due examination, if " you find cauſe therefore, that you command the ſaid " *woman or women* (*according to the form of your* " *charter againſt women* de malo ſuſpectas) to re- " move out of the univerſity, and four miles of the " ſame; and if any refuſe preſently to obey your " commands, and to be order'd by you therein, that " you then bind them over, with ſureties, to appear " before the lords of our privy-council, to anſwer " their contempt, and ſuch matters as ſhall be ob- " jected againſt them. And if any refuſe preſently " to obey, to *impriſon* them, 'till they either *remove*, " or put in ſuch *bond, with ſureties*.

" Laſtly, We will and command, that a copy of " theſe our *directions* be delivered to the *maſter* of " every *college*, and that he cauſe the ſame to be " *publiſhed* to thoſe of his *college*, and then to be " *regiſter'd* in the *regiſters* of their colleges, and duly " obſerv'd and kept by all perſons whom they con- " cern.

*Examinatur & concordat cum originali: ita* *atteſtatur* Jacobus Faber, regiſtrarius. Mar. 4. 1629.

The

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The reader may ſee this *letter* in a book, intituled CABALA, or *The Myſteries of State*, (what page I cannot ſay, becauſe I have not the book by me,) or in ſerjeant * MILLER's *Account of the univerſity of* Cambridge.

In this *wiſe* manner did that *bleſſed Martyr*, and great *encourager of learning*, *inſtruct* his *univerſity* of *Cambridge*: Whether he ſent the ſame *inſtructions* to *Oxford*, I cannot find, though it is very likly he did; but if he did not, we can impute it to nothing but this, that the ſame complaints againſt *Oxford* had not reach'd his *royal ears*; for, as his majeſty had the ſame reſpect for *both* his univerſities, ſo there is no reaſon to doubt, that he would have reach'd out the ſame *fatherly advice* to them *both*, had they *both* ſtood in need of it.

Happy is it for the preſent generation of *Oxford* TOASTS, that *King* CHARLES I. (ſo much unlike that accompliſh'd *gentleman*, his ſon,) was long ago laid in the duſt! Were that *rigid* king now alive, my mind miſgives me ſtrangely, that I ſhould ſoon ſee an end of all the *balls* and *cabals*, and *junketings* at *Oxford*; that ſeveral of our moſt celebrated and right beautiful madams would pluck off their fine feathers, and betake themſelves to an *honeſt livelihood*; or make their perſonal appearance before the *lords of his* majeſty's privy-council, *to anſwer their contempt, and ſuch matters as ſhould be objected againſt them.*

But HE is dead! and the *ſculls*, as much as they talk for him at *ſome certain ſeaſons*, have not reſpect enough for him, or have too much reſpect for the *ladies*, to take his advice in this particular.

I do not charge all the *Oxford* TOASTS with the ſame *ill fame*, or the ſame ill *deſigns*; nor would I, knowingly, charge any one of them with any one thing, of which ſhe is guiltleſs: but an OXFORD TOAST, in the common acceptation of that phraſe, is ſuch a creature I am now going to deſcribe.

*She*

* *The ſecond Edition, p.* 38.

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*She* is born, as the *King* ſays, of *mean eſtate*, being the daughter of ſome inſolent *mechanick*, who fancies himſelf a *gentleman*; and reſolves to keep up his *family* by marrying his girl to a *parſon* or a *ſchool-maſter*: to which end, *he* and his *wife* call her *pretty Miſs*, as ſoon as ſhe knows what it means, and ſend her to the *dancing-ſchool* to learn to hold up her head, and turn out her toes: ſhe is taught, from a child, not to play with any of the dirty boys and girls in the neighbourhood; but to mind her *dancing*, and have a great reſpect for the *gown*. This foundation being laid, ſhe goes on faſt enough of herſelf, without any farther aſſiſtance, except an *hoop*, a *gay ſuit of cloaths*, and *two* or *three* new *holland ſmocks*. Thus equipt, ſhe frequents all the *balls* and *publick walks* in *Oxford*; where it is a great chance if ſhe does not, in *time*, meet with ſome raw corçomb or other, who is her *humble ſervant*; waits upon her home; calls upon her again the next day; dangles after her from place to place; and is at laſt, with ſome art and management, drawn in to *marry* her.

She has *impudence*, — *therefore* ſhe has *wit*;
She is *proud*, — *therefore* ſhe is *well-bred*;
She has *fine Cloaths* — *therefore* ſhe is *genteel*;
She would fain be a *wife*, — and therefore ſhe is not a *Wh—re*.

P TER-

# N° XXIX. TERRÆ-FILIUS.

——*Fruges consumere nati.*

WEDNESDAY, *April* 25.

ALL GREAT MEN love to have every thing *great* about them; and therefore, having *founding* titles, they give their *seats* and places of residence *founding* names.

BLENHEIM, CLAREMONT, and CANNONS are the splendid *villa* of *three* most noble DUKES; and to instance another set of *men* (in their own opinions, as great as the other) the reverend SCULLS of OXFORD have their GOLGOTHA and their ORDINANTIA.

I have, in a late paper, given some account of the *former* of those important assemblies; and I design, in this, to do the same of the *latter*.

The ORDINANTIA, indeed, is not like GOLGOTHA, the name of any particular *building* or apartment where the *sculls* meet, but of the *sculls* themselves, when so met or assembled together; to-night the *Ordinantia* is at St. *John's* college; to-morrow at *All-Souls*; the next day at *University*; and the next at *Exeter*; it being (as my immediate predecessor describes it) a *meeting of* the heads *of houses*, (*which they themselves call by that name,*) *held every night, at the lodgings of one or other of them, to settle the* church, *and* disturb the university.

I told the reader, in my dissertation upon GOLGOTHA, *that all publick business of the university was transf-*

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*tranſacted there*; but I muſt add now, that it is firſt propos'd and canvaſs'd at the ORDINANTIA; as all great deſigns are hatch'd and nurs'd in private *cabinets* and *juntos*, before they are brought to maturity, and executed in the *publick ſenate*, or the *field of battle*.

As *Ordinantia* therefore is the *privy-council* of the *univerſity*, or (to make uſe of my former alluſion) the ſecret committee of the *Oxford directors*, it is no wonder that *all* the HEADS of colleges are not admitted, or *will* not be admitted into ſuch a ſociety; for it is equally true, that a *knave* deteſts the company of an *honeſt man*, as that an *honeſt man* deteſts the company of a *knave*.

But as all the *heads* of colleges do not belong to this nightly club, ſo ſome perſons, who are not *heads* of colleges, nor *gownmen*, are admitted into it; but it is eſteem'd a great favour, and never conferr'd on any but thoſe, whoſe principles are well known, and their attachment to the univerſity undoubted. In this happy number is 'Squire *Blunder* of *St. Giles*, and that little *ſquab* thing, which he calls his ſon, who have frequently the honour to ſit in council with the wiſe *head-pieces* of the univerſity, and crack a bottle with the fathers of learning and religion.

The *Squire* and his ſon are juſt alike; ſave only that young Mr. *Thomas* wears better *cloaths*, and is a genteeler man than his father; for which he is obliged to his tutor, Dr. MILVIUS of St. *John*'s college, who is the very quinteſſence of *good breeding*; from him he learned that pretty ſhort ſtep, that bolt uprightneſs of mien, that agreeable FLUTTER in his gait, and that becoming *cringe* in his behaviour, which have endear'd the *doctor* to all *fine gentlemen* and pretenders to good manners: but be it remembred that the *old gentleman*, tho' he is not ſo well-bred, has as much ſenſe as his ſon, and *ſpeaks* full as well, either in *publick* or private, upon any ſubject whatſoever.



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I have heard it ſaid, that the ORDINANTIA have but one fault to find in him, which is indeed a very bad one; and that is, *He does not make his friends welcome enough when they go to ſee him.* They are perfectly ſatisfy'd with his *ſenſe* and his *honeſty*; they know likewiſe, that he loves the *church* and the *univerſity*; but the devil of it is, they know too, by woeful experience, *that he loves his* money *and his* wine *better.*

Deſtructive avarice! how many noble ſpirits haſt thou adulterated? many a poor belly haſt thou griped, and many a good intrigue haſt thou ſpoiled: Thou it was that made *C—ll* a JEW, and a certain *great man*, on the other ſide the water, a CHRISTIAN!

The famous colonel OWEN, by *ſome* people called *Rebel Owen*, and by others the OXFORD REBEL, though an unſanctified *layman*, and a *ſoldier*, yet being engaged in the cauſe and ſervice of the *church*, was another member of the ORDINANTIA, and mightily careſſed there, as ſome perſons have not ſcrupled to ſay, till general PEPPER came with his *dragoons*, and frighten'd him out of his quarters.

In the ſame manner ORDINANTIA is the general rendezvous or place of entertainment, into which all *foreigners*, *travellers*, and OTHERS, who come well recommended from ABROAD, are introduced: But I cannot, upon any terms, believe the ſtory which I heard, of a certain perſon's reſiding *incog.* at *Oxford*, and frequenting the *Ordinantia*, during the latter end of the laſt reign, who uſed to drink the POPE's health; though I am told, that there is a *living man* in the world, who will make oath that he was, at a certain time, and at a certain place, in company with the aforeſaid *certain perſon*, together with certain *heads* of colleges, when *ſuch an health* went round. N. B. *I do not undertake to produce this* living man.

Of ſuch excellent uſe and convenience to the *univerſity*, and her *friends* is this *nightly feſtival*, which appears

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to be inſtituted for divers great and worthy purpoſes, and particularly, beſides thoſe already mentioned, for the initiation of young SCULLS into the myſteries of their buſineſs in the government of their colleges; of which the hiſtory of poor Dr. DRYBONES will furniſh us with a late remarkable inſtance.

Doctor DRYBONES is but a young SCULL, though an old man, being but lately advanc'd to the government of a college in OXFORD: He ſpent the greateſt part of his life in a vicaridge in *Somerſetſhire*, which is the ſtation he ſeems deſign'd for by nature; but by great *parſimony*, and *living ſingly*, he grew ſo rich, that the fellows of the college, to which he formerly belonged, thought it worth their while, upon the death of their late HEAD, to invite Dr. DRYBONES out of the country, to come to *Oxford*, and ſucceed him; which the doctor thankfully accepted, and he was accordingly elected their HEAD.

In this office he behaved very well for ſome time, and acted like a man in his ſenſes; but being admitted into the ORDINANTIA he ſoon altered his courſe, and began to tyrannize like his brethren, whoſe example and advice he would frequently urge to his *fellows* in anſwer to their remonſtrances and complaints, telling them that the HEADS of houſes ſaid, *He might do what he pleaſed in his* own *college*. Relying upon which, the poor old creature exerciſed an abſolute authority in his college, in contempt of all *ſtatutes*, which were no more than *dead letters* in his eyes; trampling under his feet the will of his *founders* and *benefactors*; laughing at the oppoſition of his *fellows*, and indulging himſelf in the moſt arbitrary proceedings, without any other authority than what he brought with him from the ORDINANTIA.

This has, at laſt, brought upon him the reſentment of his *fellows*, who, tired out with oppreſſion, and ill uſage, have appealed to their *viſitor* againſt him; and it is commonly believed that he will be expelled upon that *appeal*.



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# TERRÆ-FILIUS. N° XXX.

*Fama Volat.*

SATURDAY, *April* 28.

*Laſt Week we receiv'd a Mail from* OXFORD.

ST. *Mary's Church.* The topick of our pulpit is chang'd of late from *hereſy* and *free-thinking*, to bribery and ſtock-jobbing; by which means the biſhop of BANGOR, who has liv'd a *dog's life* here, for theſe *four years paſt*, enjoys at preſent a ſhort reſpite, whilſt the *holy ſatyriſts* are laſhing the *managers* and *directors* of the *South-Sea*: But it is obſervable, that by *directors* theſe good fathers do not ſeem to mean thoſe *thirty* honeſt gentlemen who are now under the examination of the *houſe of commons*, (moſt of them being *good churchmen*,) but the miniſtry and — We reckon this Subject will laſt us at leaſt a Year, and we expect great Advantages from it.

*Bullock's Lane.* The *contagious diſtemper*, which raged ſo violently at this place laſt ſummer, is pretty well abated, and the *toaſts* begin to appear in publick again; but we are afraid that it will return with the warm weather: We cannot yet hear, whether the contagion is ceaſed at *Kiduey-Hall* and *Rumpball*; all communication with the *gownſmen* being cut off, from whom we uſed to have our Intelligence. The *toaſts* are ſcouring up and new-trimming

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ming their beſt gowns and petticoats againſt the Summer, and intend to make a ſplendid appearance.

*Golgotha.* Yeſterday the *ſculls* met here upon publick buſineſs, and *ſate very late:* We do not yet hear what is the reſult of their conſultations, only that they drank *three bottles* a-piece; but we are in great Expectations of ſomething elſe very *extraordinary.*

*Three Tuns.* Yeſterday, in a full club, it was reſolv'd, *nemine contradicente,* that a paper, publiſh'd twice a week, call'd *Terræ-Filius,* is not only an impudent and ſcurrilous, but alſo a ſilly and ridiculous libel; eſpecially thoſe number'd 25 and 26; which were order'd to be immediately burnt, in ſight of the members, by the hands of the common executioner. We have a but of excellent neat *port* now abroach; which Dr. *Craſſus* ſays is the beſt that has been tipt in *Oxford* ever ſince he took his *doctor*'s degree; but he expreſs'd himſelf in a couplet to the company, thus,

*Upon my word and credit, gentlemen,* d'ye ſee,
*I have not ſmack'd ſuch wine in* Oxford, *ſince I took my* doctor's degree.

This put the *doctor* into an excellent good humour; but he grew a little peeviſh as ſoon as he lighted his pipe; the tobacco not being very good.—Several new members were admitted this night.

*Lyne's Coffee-Houſe.* This afternoon, a noted ſmart of *Chriſt Church College,* as he was writing a *billet-doux,* had the misfortune to blot one of his ruffles with a ſpot of Ink; which put the gentleman into ſo great a diſorder, that he threw the ſtandiſh through the window, ſtamp'd about the room for half an hour together, and was often heard to ſay, *I wonder that gentlemen cannot find out ſome* cleaner *method of conveying their thoughts! and that he wiſh'd he might be* blown up *wherever he went,* if *he ever made uſe of that* filthy liquor *again, though the diſpleaſure of the*

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*the whole fair ſex was the conſequence: Let* prigs *and* pedants, *ſaid he, keep all the naſty manufacture to themſelves.*

*E—r College.* Several fellows of this college having lodg'd an appeal with the proper viſitor (as mention'd in our laſt) againſt Dr. *Drybones*, their preſent *head* and *governor*, complaining of ſeveral *arbitrary* and *unſtatutable practices* of that reverend old *clergy-woman*; we hear, that in her defence, ſhe calls the complainants *wiſe men of* Gotham, *turbulent* and *unruly fellows*, &c. and deſires his lordſhip's (the *viſitor*'s) advice how to manage them. She ſays farther, in her juſtification, that all her proceedings are warranted by the advice and approbation of the *heads* of *houſes*; and that ſhe has got a certificate ſign'd by many of them, teſtifying that ſhe has governed her college according to ſtatute, of which, it ſeems, they are better judges than the *fellows* themſelves. Notwithſtanding all which, it is generally believ'd here, that the *viſitor* is going to ſet his *brethren* a good example; and that the reverend Defendant will be ſhortly ſent a grazing again amongſt his *tithe-pigs* and *two-legg'd* brutes in *Somerſetſhire*.

*J—s College.* The worthy *Burſar* of this college has caus'd the old quadrangle to be waſh'd with a ſort of paint chiefly compos'd of *brimſtone*, in order to preſerve the *gentlemen* of the college from a *malignity*, which is ſaid to be natural to them.

Not long ago two gentlemen of the ſame *College*, (*Hugo* and *Eubulus*,) both equally qualified for publick *lecturers*, ſtood candidates and competitors for the grammar *lecture*, which was then vacant. As their pretenſions were ſomewhat uncommon, I will acquaint the publick with them, and with the method of canvaſſing for *academical offices*.

The perſon to whom both of theſe worthy gentlemen applied for this *employment*, (if a *ſinecure* may be called ſo,) happening to be a very *honeſt fellow*, one of the ſame ſtamp with *meſſieurs* the candidates, he was preſs'd hard on both ſides for his intereſt,

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and very much perplexed on which to beſtow it. One evening, in the *common-room*, the Candidates diſputed their Titles in this manner: By G—d, ſaid *Eubulus*, *He* can't refuſe me his Intereſt; for I have got drunk with him *twenty times*.—*Twenty times!* ſaid *Hugo*; what's *twenty times?* By G—d, I have been drunk with him above an *hundred times*; and d—n him, if he refuſes me his intereſt, he is the vileſt ſcoundrel alive. Ay, but, ſaid *Eubulus*, we have *whor'd* together, as well as *drank* together. And ſo have *we* too, anſwer'd *Hugo*, and been *el—t* together into the bargain.—Hereupon the debate grew very warm, and arguments flew thick about the room, to prove which was the more worthy man, and the greater profligate; which was ſo well ſupported on both ſides, that they were forced at laſt to accommodate the matter, leſt a *third* man, a ſad *ſober blockhead*, ſhould run away with the place from them both: Wherefore it was agreed by and between the parties aforeſaid, that, in conſideration of *twenty guineas*, of good and lawful money of *Great Britain*, well and truly paid to the ſaid *Hugo*, by the ſaid *Eubulus*, the ſaid *Hugo* ſhould alienate, transfer, and make over all his intereſt to the ſaid *Eubulus*; which was accordingly performed, and *interlopers* were kept out.

*St. J—n's College.* It appears that our *cook*, who died ſome time ago, has run the college in debt *eight hundred* pounds, or upwards, with ſeveral tradeſmen, that furniſhed the college with *proviſions*, and particularly with *wine*; all which muſt be paid out of the ſmall revenues of the college. This ſudden blow occaſions the more ſpeculation, becauſe the *cook* ought not to have been truſted with buying the *proviſions* of the college, a particular Officer being aſſigned by Statute for that purpoſe; who, in imitation of his *betters*, makes his place a *ſinecure*—It is much feared that this is not the *laſt* blow we ſhall feel of *the ſame nature*.



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On the 30th of *January* laſt the reverend Dr. *Brimſtone*, in a *latin oration*, ſpoken in our chapel, againſt *rebellion*, (for which a certain ſum is ſettled upon us for ever,) abuſed the biſhop of *Bangor*, in the moſt barefaced and inſolent manner *by name*, calling him not only *Bangorenſis*, but *Hoadleius* ISTE — *Malus logicus, pejor politicus, peſſimus theologus: A bad logician, a worſe ſtateſman, and the worſt of all divines.* Such is the reſpect which ſome people (who call themſelves the ſoundeſt members of the *Church of England*) entertain of *epiſcopacy*; which is eſteemed one of the moſt eſſential doctrines of the *Church of England.*

What a ſad fellow ſhould I have been thought, if I had, in a publick ſpeech, taken the liberty to call any right reverend biſhop of the *Church of* England, *the worſt of all divines?* It would have been no wonder, if, in ſuch a caſe, *the biſhops had, indeed, petition'd the King to ſuppreſs* TERRÆ-FILIUS. But I ſuppoſe the biſhop of *Bangor*, and *ſome other* biſhops, who have been as infamouſly *libelled* in *Oxford*, without any regard to their *Church of* England *epiſcopal* characters, are not quite ſo *regularly*, and *uninterruptedly* conſecrated as they ought to be — As to Dr. *Brimſtone*, no body is ſurprized at this from him, who has not been aſhamed, in a *printed* ſermon, to ſend into the world this *candid*, this *human*, this *charitable* and *chriſtian* paſſage.

*But ſo it is now become the honour of the* chriſtian *religion to be* hammer'd *into a thing* purely reaſonable. *And the* Church of England *has the peculiar misfortune, under the profeſſion of the pureſt faith, to ſee men made* TEACHERS *and* GOVERNORS *in her Communion, who either* deny *or* betray ALL *the great articles of the* chriſtian *religion. But it is to be remembred, that theſe men, though at preſent* vitally *united to it, as* extraneous adventitious *particles to the* human *body, we have been ſpeaking of, yet are not of the* Eſſence *of it, nor enter into its* Identity; *and when, at laſt, they are dropt from it,* IT MAY BE HOPED

HOPED, THERE MAY BE A GLORIOUS RESURRECTION WITHOUT THEM.

Pray obſerve, reader, that *thoſe Men*, on whom this grievous charge is laid, *of* denying, *or* betraying ALL *the great articles of the* chriſtian *religion*, and *without whom* (it is hoped by this reverend paſtor of the *Church of England*) there may be a *glorious reſurrection*, are the TEACHERS and GOVERNORS of the *Church of England*. Well ſaid, *moſt orthodox epiſcopalian!*

The reverend Mr. *Vizard*, of the ſame college, was, laſt month, elected *proctor* of the univerſity for the enſuing year, notwithſtanding that he is obliged by a college ſtatute to take his *batchelor of divinity's* degree next *Term*, which by a ſtatute of the univerſity is made incompatible with the *proctorſhip*. To remove which obſtacle, the *preſident* and fellows deſign to *diſpenſe* with their *college ſtatute*; tho' by a clauſe in that ſtatute it is declared to be *indiſpenſable*. Leſt the reader ſhould be at a loſs to find out the meaning of this conduct, I think fit to acquaint him, that it is in order to exclude *another gentleman* from the *proctorſhip*, who has lately given a certain learned SCULL great offence.

TERRÆ-

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# TERRÆ-FILIUS. N° XXXI.

*Qui mihi Diſcipulus, Puer, es, cupis atque doceri,*
*Huc ades, hæc animo concipe dicta tuo.* Qui mihi.

WEDNESDAY, *May* 1.

*To all gentlemen* SCHOOL-BOYS, *in his majeſty's dominions, who are deſign'd for the univerſity of* OXFORD, TERRÆ-FILIUS *ſends greeting:*

MY LADS,

Am ſo well acquainted with the vanity and malapertneſs of you ſparks, as ſoon as you get out of your ſchoolmaſter's hands, that I know I ſhall be called a *fuſty old fellow*, and a thouſand ridiculous names beſides, for preſuming to give you advice, which I would not, ſay you, take, if I was a young fellow my ſelf.

But being a very publick-ſpirited perſon, and a great well-wiſher to my fellow-ſubjects, (whatever you may think of me,) I am reſolved, whether you mind what I am going to ſay, or not, to lay you down ſome rules and precautions for your conduct in the univerſity, on the ſtrict obſervation or neglect of which your future good or ill fortune will intirely depend: And, I am ſure, that you will thank me, *ſix* or *ſeven* years hence, for this piece of ſervice, however troubleſome and impertinent you may think it now.

For

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For *method's* ſake, I ſhall addreſs my ſelf herein to ſuch of you, as belong to the publick ſchools of *London* and *Weſtminſter*; but my admonitions will be equally uſeful to all of you in general.

I obſerve, in the firſt place, that you no ſooner ſhake off the authority of the BIRCH, but you affect to diſtinguiſh your ſelves from your dirty ſchool-fellows by a new ſuit of *drugget*, a pair of prim *ruffles*, a new *bob-wig*, and a *brazen-hilted ſword*; in which tawdry manner you ſtrut about town for a week or two before you go to *college*, giving your ſelves airs at *coffee-houſes* and *book-ſellers* ſhops, and intruding your ſelves into the company of *us men*: from all which, I ſuppoſe you think your ſelves your own maſters, no more ſubject to controul or confinement — Alas! fatal miſtake! ſoon will you confeſs that the tyranny of a *ſchool* is nothing to the tyranny of a *college*; nor the the *grammar-pedant* to the *academical* one: for, what ſignifies a *ſmarting back-ſide* to a *bullied conſcience*? What was BUSBY in compariſon to *De—l—ne*.

After you have ſwagger'd about town for ſome time, and taken your leave of all your old *aunts* and acquaintance, you ſet out in the *ſtage-coach* to OXFORD, with recommendatory letters in your pockets to ſome body or other in the college, where you are to be admitted, who introduces you, as ſoon as you get there, amongſt a parcel of *honeſt, merry fellows*, who think themſelves obliged in point of honour and common civility to make you *damnable drunk*, and carry you, as they call it, a CORPSE to bed: the next night you are treated as civilly again, and perhaps for three or four nights afterwards. This glorious way of living being new to you, it confirms the notion you had conceived, upon throwing away your *ſatchels*, that you are no longer *boys*, but *men*, at your own diſpoſal, and at liberty to follow your own inclinations.

But let us now ſuppoſe this *honey week* of jollity and drunkenneſs over; you are *admitted* into the college, and *matriculated* into the univerſity; you have



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taken the *oaths* to obſerve the ſtatutes of both; you have ſubſcribed *thirty nine* articles of religion, and *paid your fees:* In ſhort, I will ſuppoſe you no longer ſtrangers, but *ſtudents*, adopted babes of our venerable ALMA MATER.

And now, young gentlemen, give me leave to put on my magiſterial face, and to inſtruct you how you are to demean your ſelves in the ſtation you are entered into, and what ſort of behaviour is expected from you, according to theſe *oaths* and theſe *ſubſcriptions.*

I know very well, that you go thither prepoſſeſs'd with a ſanguine (but ignorant) opinion, that you are to hold faſt your *principles*, whatever they are; that you are to follow, what in your *conſcience* you think *right*, and to diſclaim what you judge *wrong*; that this is the only way to thrive in this world, and to be happy in the next, juſt as your ſilly mothers and ſuperſtitious old nurſes have taught you: in the firſt place therefore, I adviſe you to ſhake off this *childiſh prejudice*, and to diſengage your ſelves from all ſuch ſcrupulous notions; for you may take my word for it, that otherwiſe it is a million to one that you miſcarry.

For, it a maxim as true as it is common, *ſo many men, ſo many minds*; but amongſt all the numberleſs, different opinions of mankind, there is never, at any one time, but one of thoſe opinions, which is call'd *orthodox*; if therefore you give your fancy the reins, and let your own judgment determine your opinions, what infinite odds is it, whether you happen to hit upon that ſingle, individual opinion, which is, at that particular *criſis* of time, in vogue, and which it is therefore your intereſt to eſpouſe?

But if, with all your diligence and ſincerity, you ſhould miſs this *rara avis*, this happy *phœnix opinion*, then farewel to all your future proſpects, to your eaſe, your reputation and good name for ever afterwards; I mean, if you are ſo weak, and ſo much bigot-

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bigotted with education, as to think it your duty to *profeſs* what you cannot help *believing*.

Your only ſafe way therefore is to carry along with you conſciences *chartes blanches*, ready to receive any impreſſion, that you pleaſe to ſtamp upon them; for I would not have you adopt any particular ſyſtem, however popular and prevailing it may ſeem to be at preſent, becauſe it may alter, and then will prove fatal to you; for, as much as they talk of ſteddineſs and immutability of principles at OXFORD, every body knows that POPERY was for many ages the *orthodox* religion there; that *proteſtantiſm* (with much difficulty, and ſorely againſt their wills) ſucceeded it; that, not long ago, they were almoſt all WHIGS, and now almoſt all TORIES, and, for ought we know, will e'er long be WHIGS again. —Never therefore explain your opinions, but let your declarations be, that you are *churchmen*, and that you believe as the *church* believes.

For inſtance, you have ſubſcrib'd the the *thirty nine articles*; but never venture to explain the *ſenſe*, in which you ſubſcrib'd them; becauſe there are various ſenſes; ſo many, indeed, that ſcarce two men underſtand them in the *ſame*, and no *true churchman* in that, which the *words bear*, and in which they were *written*.

It is the peculiar unhappineſs of moſt *churches*, (however *excellent* and *well-conſtituted*,) that tho' all their doctrines are generally embraced whilſt *unexplained* and *unexamined*, yet when they are brought to the teſt of *natural reaſon* and *human philoſophy*, they meet with oppoſition, doubt, and incredulity; for which but one reaſon can be given, and that is, that being things *incomprehenſible* of themſelves, they are rendered the more ſo by the vain endeavours of weak men to *explain* them.

I need not very much inſiſt to you, upon the danger of explaining theſe doctrines your ſelves, or of truſting to any particular explications of others; becauſe there have been in all ages, and eſpecially in the



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preſent, ſo many inſtances of learned, ſincere, and deſerving men, who have ſhip-wreck'd their fortunes as well as their reputations upon this rock; and I have leſs occaſion to warn you againſt it, becauſe there is a bill, now depending in parliament, very judiciouſly INTITLED, A bill for the *ſuppreſſion of blaſphemy and profaneneſs*; by which, if it paſſes, all perſons will be prohibited to *write* or *adviſedly to ſpeak* upon any points of faith diſagreeably to our religion, *as by Law eſtabliſh'd.* And therefore,

I will only adviſe you to ſuppreſs, as much as poſſible, that buſy ſpirit of *curioſity*, which too often fatally exerts itſelf in *youthful breaſts*; but if (notwithſtanding all your *non-inquiſitiveneſs,*) the ſtrong beams of truth will break in upon your minds, let them ſhine inwardly; diſturb not the publick peace with your private *diſcoveries* and *illuminations*; no, if you have any concern for your welfare and proſperity, let ARISTOTLE be your guide abſolute in *philoſophy*, and ATHANASIUS in *religion.*

TER-

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# TERRÆ-FILIUS. Nº XXXII.

*Diſce, docendus adhuc quæ cenſet* Amiculus.
Hor.

SATURDAY, *April* 14.

TERRÆ-FILIUS's *advice to all gentlemen* ſchool-boys, *&c. continued.*

MY LADS,

IN POLITICKS my advice is the ſame as in RELIGION; not to let your own upſtart reaſon domineer over you, and ſay, You muſt obey *this king*, or you muſt obey *that king*; or you muſt be of *this party*, or *that party*: inſtead of that, follow your *leaders*; obſerve the cue which they give you; ſpeak as they ſpeak; act as they act; drink as they drink, and ſwear as they ſwear: comply with every thing which they comply with; and diſcover no ſcruples which they do not diſcover.

" But (ſays one of you, ſmartly) I am a TORY, " and all my family have been TORIES; my *grandfa-* " *ther* loſt his eſtate againſt OLIVER CROMWELL; " my father was a great ſufferer for King JAMES II. " and I my ſelf had my *head broke* in defence of " Dr. SACHEVERELL, before I was *eight* years old; " what therefore have I to fear at OXFORD? Is it not " the *fame*, that it has been repreſented to me? And, " if it is, what hurt can my *principles* do me there? "

Not ſo faſt, (I beg of you,) my dear little *Spit-fire*; you have too much of that mettle in you, which is



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natural to your *party*. I grant you, that at preſent your *principles* will not incommode you there; but who knows how ſoon ſome *exigency* or other may oblige them to diſpenſe with their OATHS, and their DECREES again? Is it not therefore better to reſerve your ſelf ſo, as to be able, with a good grace, to go into any intereſt that ſhall happen to be *uppermoſt*?

Says *another* of you, "I am a WHIG, and have "the GOVERNMENT on my ſide; king GEORGE and "his MINISTRY will never ſee their beſt friends per- "ſecuted and torn to pieces for profeſſing and adher- "ing to thoſe *principles* which fix'd the *crown* upon "HIS head, and THEM *in his favour*; which have hi- "therto defended him againſt all the attempts of his "enemies, and which *alone* are his protection againſt "all their future attempts."

*My good lad,*

This is a very *natural* and a very *reaſonable* ſuppoſition; but as natural and reaſonable as it is, I would not have you too far rely upon it, nor hazard the welfare of your whole life, upon the *ſtrongeſt obligations* that *any prince* or *any miniſtry* can poſſible lie under to ſupport you.

We live indeed under a *proteſtant king*, and a ſet of *whiggiſh miniſters*, whom I call ſo, becauſe his *ſucceſſion* and their *adminiſtration* were brought about, under God, by the ſtruggles, the ſufferings, and indefatigable application of *that* PARTY: We have his own *royal word* from the throne too, *That he will never forget* thoſe perſons * *who diſtinguiſhed themſelves by their zeal upon this occaſion.*

From all which we had the greateſt reaſon in the world to hope, that, having with the utmoſt difficulty, and even not without bringing our *lives* and our *eſtates* in danger, accompliſh'd our deſires, and eſtabliſh'd a PROTESTANT KING to reign over us, we ſhould have

* See his majeſty's firſt ſpeech to his parliament.

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have all those *grievances* redressed, and all those *discouragements* removed, which we dreaded in a POPISH KING, and for which alone the PROTESTANT SUCCESSION was justly undertaken, strenuously pursued, and at length gloriously compleated.

What of this nature has been done, I leave every one to judge; but I am sure, there is ONE THING left *undone*, and that is, *the securing to those persons, who stickled zealously for the present government*, before it was establish'd, *those* common rights and privileges, *which*, now it is establish'd, *his majesty's* worst-affected subjects *enjoy above them*, — I mean the VISITATION OF THE UNIVERSITIES.

For, 'till this is done, to call your self a WHIG at at OXFORD, or to act like one, or to lie under the suspicion of being one, is the same as to be *attainted* and *outlaw'd*; you will be discourag'd and brow-beaten in your own college, and disqualify'd for preferment in any other; your company will be avoided, and your character abused; you will certainly lose your DEGREE, and at last, perhaps, upon some pretence or other, be expell'd.

Why this REFORMATION *of the universities* has been thus long delay'd, several reasons have been assign'd; but whether any of them are the true ones, is very much to be doubted. *Some* impute it to the multiplicity of affairs which have, from time to time, engag'd all the application of the government, ever since his majesty's accession; *which is frivolous.* — *Others* say, that the government would willingly restore them to their duty by *fair means*, and therefore gives them time to wear off the virulence of their distemper; *which is impossible, as any* good physician *may judge of their case.* — *Some* again are so wicked, or so silly, as to talk of private compacts and stipulations between the *universities* and the *ministry*; *but a ministry must be very* weak *indeed to suffer themselves, by stipulation, to be railed at all the year round, as well as their* master; *which shews the absurdity of such a suspicion* — The members of the *university* themselves seem

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ſeem to attribute it to this only, (*viz.*) that the *government* is *afraid* to meddle with them; to ſuch a heighth of boldneſs are they come: and I leave it to theſe, who who govern us, to judge what ſort of puniſhment ſo inſolent a charge deſerves.

If this be our caſe, we have brought our ſelves into a fine condition indeed; we have at an immenſe coſt and trouble got our necks out of one yoke, to put them into a worſe: But bleſſed be god, it is not *quite* ſo bad with us yet; *tories*, and *jacobites*, and *papiſts*, we know, make it the greateſt part of their religion to be led by the noſes, and cajol'd by the *clergy*; but a WHIGGISH PRIEST-RIDDEN miniſtry is ſuch a monſter, as I hope even this age, fruitful as it is of monſters, will never produce!

The *whiggiſh* denomination *owes* its birth to the expulſion of *tyrants*, and the *extirpation* of tyranny, eſpecially of *eccleſiaſtical tyranny*, which is the moſt grievous of all evils, becauſe it includes in it the ſervitude both of body and ſoul, and ſeizes at once upon our conſciences and our eſtates, which *civil tyranny* does not.

Whoever therefore, in any age, has acted upon this glorious principle of delivering mankind from *ſlavery* and *oppreſſion*, is a WHIG; in which number BRUTUS, NASSAU, and BRUNSWICK ſhine forth with moſt diſtinguiſh'd luſtre; and methinks it is a ſort of treaſon againſt a government, which is eſtabliſhed upon WIGGISM, to inſinuate, *that they are afraid of provoking a paltry neſt or two of* pedants *and* humouriſts.

I have been pretty long, *my lads*, upon this point, which I think a very *material* one. I will conclude it thus:

Whatever private reaſons there may be why the *univerſities* are not yet reformed, be not *too noiſy*, and *boiſterous* for the *preſent government*, (however inwardly concerned for its proſperity,) till you hear of a VISITATION.

TER.

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# TERRÆ-FILIUS. N° XXXIII.

— *Si quid novisti rectius istis,*
*Candidus imperti; si non, his utere mecum.* Hor.

WEDNESDAY, *May* 8.

## TERRÆ-FILIUS's *Advice, &c. continued.*

MY LADS,

THERE are still *two* or *three* more points, upon which I believe my advice will not be improper.

The first of these, which I shall mention, relates to the MAGISTRATES and SENIORS of the university; and more especially to the MAGISTRATES and SENIORS of your own Colleges.

There is no society in the world without *scandal-mongers* and *tale-bearers*, who make it their chief business to fetch and carry idle stories of their *betters*; a vice too conspicuous at *Oxford!* which abounds with this sort of men, who run *poking* into every corner of the town to pick up little calumnies against their *tutors* and *Governors*, and make them their evening entertainment over a tankard of * COLL. and a pipe of tobacco.

Whenever you hear any thing of this nature, let it go in at one ear, and out of the other; never report

* College Ale.

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port it again, nor make any enquiries into the truth of it, but implicitly *believe* it to be a *lye*, and ſwear roundly that you *know* it to be ſo. I have often ſeen this method practis'd with great ſucceſs; for it immediately circulates amongſt the *grave ones*, that *ſuch a doctor* was the ſubject of diſcourſe in *ſuch a company* upon *ſuch a night*, and that *ſuch a one* defended his character againſt all the reſt of the company — Whereas, if you liſten to any of theſe reports, and run goſſiping about with them from one to another, with *what d'ye think*, Jack, *I heard laſt night of doctor ſuch a one?* Or, *I'll tell you what*, Tom, *but be ſure not to tell any body again*, &c. — I ſay, if you do thus, you may depend upon it that it will infallibly come to the *doctor*'s ears; that you will be looked upon as the original authors, not the reporters only, and will unwarily treaſure up to your ſelves vengeance againſt the day of vengeance.

Leave no ſtone unturned to inſinuate your ſelves into the favour of the HEAD, and *ſenior-fellows* of your reſpective colleges; what I have ſaid, in the foregoing Paragraph, if duly obſerved, will mightily conduce to this. Whenever you appear before them, conduct your ſelves with all ſpecious *humility* and *demureneſs*; convince them of the great veneration you have for their Perſons, by *ſpeaking very low*, and *bowing to the ground at every word*; wherever you meet them, jump out of the way with your *caps* in your hands, and give them the whole ſtreet to walk in, let it be as broad as it will. Always *ſeem* afraid to look them in the face, and make them believe that their preſence ſtrikes you with a ſort of awe and confuſion: But, above all, be very conſtant at CHAPEL; never think that you *loſe too much time* at Prayers; or that you *neglect your ſtudies* too much, whilſt you are ſhewing your reſpect to the *church*.

I have heard indeed that a former PRESIDENT of St. *John*'s college, (a whimſical, irreligious, old Fellow,) would frequently JOB his ſtudents for going con-

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conſtantly *three* or *four* times a day to chapel, and *lingering* away their time, and robbing their *Parents*, under a pretence of ſerving *God* — But as this is the only inſtance I ever met with of ſuch an HEAD, it cannot overthrow a general rule.

Never puzzle your brains about *philoſophy*, *mathematicks*, *ethicks*, *hiſtory*, and ſuch like *lay-ſtudies*; but read the *fathers*, the *orthodox* FATHERS, I mean, (for even ſome of the FATHERS have been *hereticks*,) and learn from thoſe primitive old gentlemen what a pack of *aſſes* and *blockheads* TILLOTSON, and BURNET, and HOADLY, and FLEETWOOD, and the reſt of our *modern upſtarts* are, when compared with the great LUMINARIES of thoſe antient times.

Another thing very proper in order to grow the favourites of your HEADS, is firſt of all to make your ſelves the favourites of their FOOTMEN, concerning whoſe *dignity* and *grandeur* I have ſpoken in a former paper.

You muſt have often heard, my lads, of the old proverb, *Love me, and love my dog*: which is not very foreign in this caſe; for if you expect any favour from the *maſter*, you muſt ſhew great reſpect to his *ſervant*.

Have a particular regard how you ſpeak of thoſe *gaudy things* which flutter about *Oxford* in prodigious numbers, in ſummer time, called TOASTS; take care how you reflect on their parentage, their condition, their Virtue, or their beauty; ever remembring that of the Poet,

Hell *has no* Fury *like a* Woman ſcorn'd,

Eſpecially when they have *ſpiritual bravoes* on their ſide, and old *lecherous bully-backs* to revenge their cauſe on every audacious contemner of *Venus* and her altars.

Not long ago, a bitter lampoon was publiſhed upon the moſt celebrated of theſe *petticoat-profeſſors*; as ſoon as it came out, the town was in an uproar, and

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and a very ſevere Sentence was paſſed upon the author of this anonymous libel: to diſcover whom no pains were ſpared; all the diſguſted, ill-natured fellows in the univerſity were, one after another, ſuſpected upon this occaſion. At laſt, I know not how, it was peremptorily fixed upon *one*; [whether *juſtly*, or not, I can't ſay; but the parties offended reſolved to make an example of *ſome body* for ſuch an enormous crime, and *one* of them (more enraged than the reſt) was heard to declare, that, right or wrong, that *impudent ſcoundrel* (mentioning his Name) *ſhould be expelled*, by G—d; and that SHE *had intereſt enough with the* PRESIDENT *and* SENIOR FELLOWS *of his college to get his buſineſs done.* Accordingly, within a year after this, he was (almoſt unanimouſly) *expelled from his Fellowſhip*, in the preſence of ſome of the perſons injured, who came thither to ſee the execution.

*Felix, quem faciunt* aliena pericula *cautum*,

was the *Theſis* pitch'd upon by the *excluding doctors* for the *undergraduates* to moralize upon, in a publick exerciſe upon this occaſion; and as it is a very wholeſome maxim, I leave it, *my little lads*, to your ſerious meditation.

I have but one thing more to mention to you, which is, not to give into that fooliſh practice, ſo common at this time in the univerſity, of *running upon tick*, as it is called. Raw, unthinking young men, having been kept ſhort of money at ſchool, and ſent, perhaps, to the univerſity with a ſmall allowance, are notwithſtanding ſtrangely fluſhed with the change of their condition, and care not how extravagant they are, whilſt they can ſupport their extravagancies upon *truſt*; eſpecially when they have numberleſs examples before their eyes, of Perſons in as mean circumſtances as themſelves, who *cut a taring figure in ſilk-gowns*, and *boſh it about town in lace ruffles, and flaxen tye-wigs*. They never conſi-

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der that they pay at leaſt *cent. per cent.* for their credit; and that the expence of one year's living in this manner, will amount to as much as their parents can allow them for *five* or *ſix*; nor that the continual dunnings and inſolent menaces of their creditors at the end of *three* or *four* years, at fartheſt, will make them weary of their lives, afraid to walk abroad, and uneaſy at home; that it will, at length, reduce their *fellowſhips* to ſequeſtration, and themſelves to miſery and ruin.

How many hopeful young men have been ruined in this manner, cut ſhort in the midſt of their philoſophical enquiries, and for ever afterwards rendered unable to recover themſelves out of their incumbrances, ſo as to purſue their ſtudies again with a cheerful heart, and without interruption?

It is a merry ſaying, which they have at OXFORD, when any tradeſman is grown rich by truſting the ſcholars, *that his* FAITH *has made him whole.*

But I have one reaſon in particular for cautioning you againſt this practice; for, if it ſhould be your misfortune to become obnoxious to the *governing part* the univerſity, or of your own colleges, and they ſhould find out, that you are involved in debt; to get rid of your troubleſome company, they will halloo your creditors upon you, and either force you to abandon the univerſity, or to change your *college* for a *goal*, confining you to more rigorous *ſtone-walls*, and to *ſhorter commons*.

Such things, I aſſure you, *my lads*, as ill-natured as they may ſeem, *have* been done; and (as a noble Lord ſaid) what *has been*, you know, *may be*.

My WHOLE ADVICE, in a few words, is this.

Let your own intereſt, abſtracted from any whimſical notions of *conſcience, honour, honeſty*, or *juſtice*, be your guide; conſult always the preſent humour of the place, and comply with it; make your ſelves popular and beloved [illegible]; rant, roar, rail, drink, wh—e, pray, [illegible] unſwear, forſwear; do any thing, do every thing that you find *obliging*;



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do nothing that is otherwiſe; nor let any conſiderations of *right* and *wrong* flatter you out of thoſe courſes, which you find moſt for your advantage.

I have only to add, that if you follow this advice, you will ſpend your days there not only in peace and plenty, but with applauſe and reputation: If you have any ſecret good *Qualities*, they will be pointed out in the moſt glaring light, and aggravated in the moſt exquiſite manner; if you have ever ſo many *ugly ones*, they will be either palliated, or jeſuitically interpreted into *good ones* — Whereas on the contrary, if you deſpiſe and reject theſe wholeſome admonitions, violence, diſreſt, and an ill name, will be the rewards of your *folly* and *obſtinacy*; it will avail you nothing that you have inrich'd your minds with all ſorts of uſeful and commendable *knowledge*; and that, as to *vulgar morality*, you have preſerved an unſpotted character before men: Theſe things will rather exaſperate the *holy men* againſt you, and excite all their cunning and artifice for your deſtruction; the *leaſt frailties*, humanity is prone to, will be magnify'd into the groſſeſt of all wickedneſſes; and the *beſt actions*, our nature is capable of, will be debaſed and vilified away.

And now do, *even as it ſhall ſeem good unto you.* Farewel.

TERRÆ-FILIUS.

TERRÆ

# TERRÆ-FILIUS. Nº XXXIV.

——— *nam perfectiſſimus horum,*
*Si quis* Ariſtotelem *ſimulem vel* Pittacon *emit,*
*Et jubet archetypos pluteum ſervare* Cleanthas.
Juv.

SATURDAY, *May* 11.

BETWEEN two and three months ago, I took a trip to OXFORD, where I continued in *incog.* for ſome days; and as I thought it might be the laſt time that I ſhould ever ſet my feet upon that *learned* and *religious* ground, I reſolved to ſee every thing there, which was eſteemed curious and worth obſervation.

Accordingly, I went with two or three friends, who were members of the univerſity, to the *muſæum*, (vulgarly called the *Nick-nackatory*,) to the new *printing-houſe*, and the *theatre*; at the laſt of which places the *fair young lady* who keeps the door (and who is ſaid to come of a *good family*) ſhewed me that antiquated *machine*, where my predeceſſors, of witty memory, gained ſuch immortal reputation.

It cannot be thought ſtrange, that I was ſomewhat chagrined to behold that noble ſtructure, in which our family have ſo eminently diſtinguiſhed themſelves for the entertainment of multitudes, and the correction of vice, appropriated to the mercenary uſe of maintaining the *baſtards* of a *ſuperannuated libertine*.



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When we had ſatisfied our curioſity as to theſe *publick buildings*, we went our circuit to all the colleges, and ſaw every thing in them, which was remarkable; as, the *new quadrangles* at *Chriſt Church* and *Univerſity Colleges*; the new *chapel*, and the *new library* at *Queen's*; the *gardens* at *New College*; the fine *altar-piece* at *All-Souls*; and the *Devil* over *Lincoln*; but as St. *John's* college afforded us moſt amuſement, I took an exact journal of the curioſities I met with there, and will make them the ſubject of this day's paper.

We went in at the *Back-gate*, and walked through the grove, which is very pleaſant; but looking on my *right* hand, as we went ſlowly along, I miſſed the old *Ball-Court*, where I have had many a game at *Fiſes*, when I was a young man. I asked one of my friends, who was a fellow of that college, how it came to be pulled down; who told me that the *preſident* having ſome time ago a mind for a *ſummer-houſe* in his garden, to be built at the expence of the college, demoliſh'd it for the ſake of the ſtones, which were to ſerve for a foundation to this new projected edifice; though it was pretended to be done to prevent the ſcholars from *lingering* away their time, and neglecting their ſtudies; but afterwards the fellows denying to grant as much money for the building of this *ſummer-houſe* as the *preſident* demanded (which ſome people ſay was *two hundred pounds*) the deſign was dropt, and the ſtones were applied to another uſe.

Then we went into the *Batchelor's Grove*, and the *maſter's* garden, but ſaw nothing remarkable there, ſave only that they were like to have but very little *wall-fruit* this year.

From thence we went into the *inner quadrangle*, which my friend told me was built at the ſole charge of archbiſhop LAUD, who was formerly *preſident* of of this college; in conſideration of which munificent benefaction, and his other great ſervices to the church and nation, the reverend Dr. DELAUNE, his worthy

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worthy ſucceſſor, has cauſed a publick oration to be annually made to his memory on the tenth of *January*, which was the day of his MARTYRDOM.

This *quadrangle* is an handſome piece of building, only too low, it being but one ſtory high, except the Garrets; for which this reaſon is traditionally handed down to us, *viz.* that the old *quadrangle* was no higher, and the modeſt archbiſhop ſaid, *that he would not* overlook *his* Founder.

When we had looked round this *quadrangle*, my friend, the fellow, asked me whether I would now ſee the *library*, which was juſt by, or ſee the reſt of the college firſt. I choſe to ſee it laſt, and ſo from thence went into the *chapel*, which is adorn'd with a new *altar-piece*, and an *organ*, but the *candleſticks* upon the communion table are too ſmall, and want to be new caſt, which my friend told me was to be done, as ſoon as they could get any body to pay for it; whereupon I could not forbear recommending a method which is practiſed abroad upon the ſame occaſion.

One of the *holy candleſticks* at a church in *Antwerp* being ſtolen away, the dimenſions of it are chalked out upon the wall, and under it are placed words in *Latin*, to this effect; *If any perſon, whoſe conſcience is burthened with any grievous ſin, will come and give a ſilver candleſtick of the ſame ſize with this drawn out upon the wall, he ſhall be abſolved from the ſame.* A gentleman of my acquaintance told me that he ſaw this at *Antwerp* about half a year ago.

But to return to my account: In the *chapel* are ſeveral curious epitaphs and inſcriptions, two whereof I was wonderfully delighted with, and therefore I will give them to the publick.

The firſt is upon one Mr. RICHARD LATEWAR, who was killed in a LATE WAR, which is as follows:

*A* SERO BELLO DIVES, DURUSQUE *vocatus*,
*A* SERO BELLO *nomen & omen habes.*



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The other is upon a fat old gentleman, who (my friend told me) loved a bottle very well, and never failed to take one every night; but being a *ſlow walker*, his companions uſed always to ſend him to the tavern half an hour *before* them; in alluſion to which his friends, when he died, put only this inſcription upon him,

PRÆIVIT.

The next place my friend ſhew'd me was the CELLAR; which is a large new *brick vault*, and runs all the length of the HALL, under which it lies; he told me that the FELLOWS valu'd themſelves for having the beſt *ſingle* and *double* COLL in the univerſity; to convince me of which, he pegg'd ſeveral buts, and gave me a glaſs of each to taſte; which, I muſt ſay, was excellent ale indeed.

From the CELLAR we went to the COMMON ROOM, between which there is a firm and conſtant alliance; it is a large handſome room, and, as I am told, is the ſcene of a great deal of learning, and a great many *puns*.

Then we ſaw the *preſident*'s ſtables and *coach-houſe*: upon which, I ask'd how many horſes Mr. PRESIDENT drove with; when, to my ſurprize, I was inform'd that he never did keep a COACH; but they told me, that the College built this *coach-houſe* for him, upon a proſpect, which, *as it was ſaid*, he once had of marrying a rich WIDOW, whoſe name I have quite forgot.

Then we went back to ſee the LIBRARY; but as we were going through the *old quadrangle*, my friend pointed up to the *turret* over the *gate*, and told me that there the *college ſtock* was kept againſt any loſſes which it might ſuſtain; but it is generally ſuſpected, that if any occaſion ſhould oblige them to open the CHEST (of which the *burſar* and ſeveral others have a key) the ſums depoſited there would fall very ſhort of what ſome perſons ſuppoſe to be there.

On

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On the top of this *turret* there is a little hole thro' the battlements, which, it is ſaid, one of OLIVER's cannon-ſhot made, when he beſieg'd *Oxford*.

The LIBRARY of *St. John's* college is looked upon as one of the greateſt *curioſities* in the univerſity, and always ſhew'd to ſtrangers as ſuch; it is compos'd of two long rooms, which are call'd the *inner* and *outer libraries*; the latter of which is filled with a great collection of valuable books, particularly, the works of antient writers, ſuch as *fathers, commentators, caſuiſts, ſchool-divines, controvertiſts, metaphyſicians*, and *mythologiſts*, beſides other leſs conſiderable *authors*, as *wits, poets*, and *hiſtorians*, who ſtand at the upper end of the room, in a *claſs* by themſelves, which is call'd the LINGERING CLASS; amongſt which (having the curioſity to take down ſeveral of theſe *triſling* volumes) I found the biſhop of *Peterborough's* hiſtory of *England*, with a moſt impudent inſult upon the learned author, written upon a blank leaf at the beginning of the firſt volume, and continued there for ſeveral years, which, out of regard to the preſident and fellows of that college, who permitted it to ſtand there, I will not tranſmit to poſterity.

We then went into the *inner* room, which is famous for the *manuſcripts, archives*, and curious *trinkets*, which it contains; the moſt remarkable of which are as follows;

*St.* John *the* Baptiſt's *thigh-bone.*

*The skin of a lamb, which was yean'd in* Port-Meadow *(juſt by* Oxford*) with ſix legs, ſtuff'd.*

*A* Staffordſhire *almanack, in wood.*

*An old-faſhion'd high-crown'd Hat, worn by one of the antient family of the* Symes, *and given to the college by widow* Symes *of* OXFORD.

*A bird of Paradiſe, dead.*

*Several large ſtones, taken out of a bullock's maw.*

*Another large ſtone, taken from biſhop* KING, *in a golden caſe, with a cryſtal on the top of it, given by the reverend Dr.* DELAUNE.

*Several*

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*Several manuſcripts of the before-mention'd archbiſhop* LAUD; *and*

*Several fine* maſs-books *upon vellum, adorn'd with letters of gold, and other gaudy colours, as alſo with pictures repreſenting* Father, Son, *and* Holy Ghoſt, *in various manners.*

*A Syſtem of the* Chineſe *religion, written upon the bark of a tree in* unintelligible *characters.*

*A fine picture (exactly to the life) of King* CHARLES *the* Firſt, *done with a Pen, containing all the* Pſalms *in a legible hand*;—of which there goes this memorable ſtory, *(viz.)* that King CHARLES the *Second* being at *St. John's* college, and ſeeing this picture of his father, begg'd it of the college, and promis'd, in return, to grant them whatever requeſt they wou'd make; which they conſented to, gave the King the picture, and requeſted his Majeſty to — *give it them again.*

But the moſt valuable piece of antiquity there, or in the whole world, is

The genealogical pedigree of the STUARTS, demonſtrating their divine hereditary right to theſe kingdoms, in an uninterrupted line from ADAM to King *CHARLES* the *Firſt*; — which I wonder has not yet been printed for the utter deciſion of that controverſy, and the confutation of the *proteſtant ſucceſſion.*

I alſo ſaw out of a window in this *library* the *three* famous *Trees*, which ſpring from one *root*, and have ſtood there undecay'd ever ſince the foundation of the college, which (according to tradition) it occaſion'd.

TERRÆ-

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# TERRÆ-FILIUS. N° XXXV.

*Viſam Britannos* Hoſpitibus *feros.* Hor.

WEDNESDAY, *May* 15.

NOthing ought to be more cultivated and eſteemed more ſacred in ſchools of literature, than *civility* and *good manners*; without which, learning is but a very aukward and diſagreeable accompliſhment. A ſcholar of unpolite and booriſh converſation, is, at beſt, like a diamond before it comes into the lapidary's hands, of inſinſick value indeed, but ſo much diſguis'd by the roughneſs of its outſide, that few people can diſcover its worth.

I am afraid that our country will never ſhake off the infamy, which it has long lain under, of being fierce and inhuman towards *ſtrangers*, in which the greateſt point of *good manners* conſiſts, and in which moſt nations excel us. We are naturally of a ſurly, ill-natur'd, moroſe temper; and as far as I can find, *education*, which improves other people, make *us* worſe; for this brutiſh temper of mind is no where in *England* ſo conſpicuous as in our UNIVERSITIES, which are filled with a crowd of *churls* and *pedants*, who, being full of themſelves, deſpiſe all the world beſides; and kick and ſpurn at all ſtrangers that incroach upon their territories, looking upon them as *ſpies* and *informers*.

I was once at a coffee-houſe in *Oxford* when a *foreigner* came in, and ſeeing a grave doctor ſitting by the

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the fire-ſide, approached and accoſted him in an handſome manner in *Latin*, telling him that he was a ſtranger; that he could not ſpeak *Engliſh*, and ſhould be glad to hold ſome converſation with him concerning the univerſity, which he came to ſee. The doctor, for anſwer, gave him every now and then an ugly look, as if he was afraid of his pocket, and coldly reply'd to all the gentleman ſaid or asked, *etiam domine*, or *non domine*, *ay ſir*, or *no ſir*, without giving him any ſatisfaction in what he deſired to be informed of; in the mean while all the company was whiſpering and grinning, and ſtaring at him; *Who is that impudent fellow there?* ſays one; *D—n him!* ſays another: *By his aſſurance, I believe, he is an* HANOVERIAN. At laſt, he went away with aſtoniſhment in his face, ſurprized, no doubt, to find a place, which he had heard ſo much renown'd for learning, fill'd with ſuch *grey-headed novices* and *reverend hottentots*.

But the moſt flagrant inſtance of their deportment to *ſtrangers* happen'd about three or four years ago, when ſome *german* and *french* gentlemen, belonging to baron *Bothmar*, came to ſee the univerſity. They had not been there long before a populous ſcandal was invented and reported about town, that theſe gentlemen had, *at ſuch a time*, and in *a ſuch place*, (for the beſt *lyars* are always particular,) *drunk damnation* to the univerſity in a bumper, and kill'd a poor drawer, by forcing him to drink king GEORGE's health upon his knees, *againſt his conſcience*; which were two equally heinous crimes. This ſtory was immediately known in every corner of the univerſity, and they could not walk the Streets without being publickly inſulted, having continually, when they went out of doors, a mob of BLACK-COATS at their heels, crying, *down with them!* Theſe are the Raſcals, *that drank damnation to the univerſity*; which continued for ſeveral days. At laſt, as they were going through *All-Souls* college one afternoon, ſeveral jovial blades, who were ſitting there over a pipe and a bottle, jump'd out of the window, and pelting them out of

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of the college with large ſtones, followed them to their lodgings, and ſtaid before the houſe two or three hours together, crying out, *d—n all* STRANGERS! *particularly* FRENCHMEN *and* HANOVERIANS! and ſwearing, *that they would have their blood, before they went away.*

The next Day the gentlemen (hearing upon what account they were thus inhumanly treated, and being conſcious to themſelves that they did not deſerve it) went to Dr. *Dobſon, Preſident* of TRINITY college, who was at that time *pro-vice-chancellor*, and acquainted him with the outrage committed upon them by the ſcholars, and upon what pretence; at the ſame time they all took an oath that none of them, nor any in their company did, at any time, *drink damnation to the univerſity*, or any words to that effect; and therefore demanded ſatisfaction for the affronts they had receiv'd: But they were told by that *worthy magiſtrate*, that, in all probability, the gentlemen were in liquor (a very excuſable thing in the univerſity!) or they would not have been guilty of ſuch a piece of rudeneſs; and therefore it would be hard to puniſh them for it. Thus were they diſmiſſed without any reparation, even that common one of having their *pardon asked.*

If this was not a ſufficient ſpecimen of their brutality to STRANGERS, I could produce out of their own hiſtorians, various inſtances of an implacable ſpirit always prevailing amongſt them againſt *aliens* of all ſorts, even *Jews, Papiſts*, and the beſt of churchmen: but I forbear to do it, being ſenſible that many people will ſay they ought to be commended, inſtead of ridicul'd, for what I ſhould alledge and prove againſt them; it being the great and diſtinguiſhing characteriſtick of a *true-born Church-of-england man*, to love none but his *own country*, and his own religion.

Neither do I find that theſe *trencher-caps* are more *polite* to their own dear country-men, than they are to *foreigners*, or make a whit the better figure in the *engliſh*

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*engliſh beaumonde* than in the memoirs of *travellers*; they ſuck in four dogmatical principles as ſoon as they come to college, and being, for the firſt years, obliged to ſubmit to the ſtarch'd pedantry and caprice of *ſuperiors*, they expect the ſame formalities, and the ſame adulation, when they come to be of the ſame *ſtanding*, which they paid themſelves; in ſhort, *pride*, *petulancy*, and *ill-breeding*, are the firſt and laſt leſſons which they learn at the univerſities.

To what elſe can it be imputed, that ſo many of our country *curates* and *vicars* are juſt ſuch ill-manner'd clowns as thoſe they preach to, unfit for the converſation of the town, the court, or of any civiliz'd aſſembly? They know nothing of the world, and it would be very well if the world knew nothing of them; they have mean, groveling, vulgar ſouls, and yet we may obſerve in them a very plentiful leven of pride and ambition; they are never ſatisfied with the reſpect which is paid them, any more than they are with their *tithes* and wages. Unconſcionable wretches! who unlike all other *tradeſmen*, expect at the ſame time your *hats*, and your *money* too!

It cannot be deny'd that there are, amongſt the *clergy*, ſome as well-bred, candid, and accompliſh'd men, of as fine ſenſe, as noble principles, and liberal knowledge as amongſt the *laity*, *though not ſo many*: but it muſt alſo be confeſſed that they owe none of theſe advantages to their *academical* erudition, ſtrictly conſidered, but either to a generous, innate temper of mind, which deſpiſes all reſtraints in the purſuit of *truth*; or elſe to converſation with the polite, and the ſtudy of men, having firſt quitted thoſe muddy fountains of *ill-nature* and *falſe knowledge*.

Doctor SWIFT ſays, (if the *project for the advancement of religion* be his,) "That if no advantage of "knowledge can be had from thoſe places, (meanin g "the univerſities;) the time there ſpent is at beſt utterly "loſt, becauſe every *ornamental* part of education is "*better* taught elſewhere.

I am

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I am glad to find that the fair ladies of *England* have, of late years, ſo much altered their opinion of the gentlemen of the *black robe*, and of an univerſity education. In days of yore, which were days of ignorance, barbariſm, and ſuperſtition, nothing was thought ſo engaging and agreeable amongſt them as an handſome young *clerk*; for which I could give three or four reaſons; but one will be ſufficient.

The *clergy* enjoyed, at that time, all that ſovereign plenitude of power, which their mouths water to enjoy now; and therefore they would ſuffer none to be *well dreſs'd*, or *well fed*, or to talk *common ſenſe*, but themſelves; a good dinner was called *pampering the fleſh*; a good ſuit of cloaths, or a clean ſhirt, was *pride*, and taking too much care of that vile *Tabernacle* of *clay*, the body; and all freedom of converſation was *hereſy*, and the *workings of carnal reaſon*; by which means they kept the poor laity, in great meaſure, out of female affections, and engroſſed them to themſelves.

But we have long ſince ſhaken off our yoke, and amongſt other bleſſings, which we owe to the *reformation*, I ſhall always eſteem it no ſmall one, that we may now be as *ſmug* and as *ſleek*, and every way as well qualified to keep the ladies company, without going to the univerſity, as with it; nay, I think it cannot be deny'd that we have much the advantage of them; nothing being more common than to hear a ſmart damſel reprimand a young ſprig of learning for his rudeneſs thus; *it is juſt like your* OXFORD *manners*.

An *Oxford ſcholar*, in the mouths of moſt women of ſenſe, is only another word for a wild, ill-bred, aukward animal; and whatever conqueſts they might formerly boaſt of, the chief favours they receive now are from their *laundreſſes* and *bedmakers*; or from their *daughters*, who are the TOASTS of the univerſity, and the only objects of their gallantry.



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All the concluſion, which I deſire to draw from this paper, is, that our *univerſity ſmarts* are not the *fineſt gentlemen* in the world.

# TERRÆ-FILIUS. N° XXXVI.

—— *Honos erit huic quoque* POMO. Virg.

SATURDAY, *May* 18.

KNowledge has been repreſented, by many profound adepts in *Hieroglyphicks*, under the figure of a TREE, bearing various kinds of fruit (which, I ſuppoſe, was firſt taken from the famous TREE of the KNOWLEDGE of *good* and *evil* in the garden of EDEN;) and I remember, when I was an idle ſchool-boy, that inſtead of minding my leſſon, I was wonderfully delighted with gazing upon that *learned tree*, ſo accurately delineated in my *Lilly*'s grammar, with ſeveral little boys about it, ſome climbing up, others ſitting upon the boughs, and others ſtanding upon the ground, with their hats up to catch the *apples* from thoſe above.

This philoſophical *apple-tree* (which is certainly the choiceſt *fruit-tree* in the world) is naturally of a more *ſouthern* extraction, and would not be reconcil'd to our cold *northern* climate, ſo as to thrive or come to any tolerable perfection, till of late years; I think I may fix its *æra* in king HENRY the *Eighth*'s reign, when, with *hops*, it may be ſaid to come firſt into *England*; for tho' it was known here long before that time, and tho' ſeveral gentlemen, who delighted in *gardening* and *planting*, endeavour'd to raiſe it

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it with prodigious *labour* and *care*, yet it never grew kindly, nor produc'd any thing but *sour crabbed* ſtuff, even not thoſe two famous ones at OXFORD and CAMBRIDGE, till they were new *grafted* at the *reformation*; after which they flouriſh'd for many years extreamly, and furniſh'd the whole nation with great quantities of the moſt *beautiful* and *well-taſted* fruits of all ſorts.

The two *famous trees*, before mention'd, grew into ſuch great repute, that a ſingle *graft* from one of them coſt an *hundred*, *two hundred*, or *three hundred pounds* according to the *quality* of the perſon who bought it, (which is the way of dealing at thoſe *two places*,) and few *noblemen*, *gentlemen*, and ſubſtantial *freeholders* were without *one* of them *about their houſes*.

It is wonderful (almoſt to incredibility) how many different kinds of *apples* one of theſe *trees* bore at the ſame time, which took their names from the ſeveral *arts* and *ſciences* which they repreſented. There was the *theological apple*, the *medicinal apple*, the *law apple*, the *mathematical apple*, the *aſtronomical apple*, the *geographical apple*, the *logical apple*, the *metaphyſical apple*, the *rhetorical apple*, the *muſical apple*, the *poetical apple*, the *natural philoſophy apple*, the *moral philoſophy apple*, the *grammarian apple*, and abundance of other ſorts of leſs valuable *apples*, which it would be endleſs to enumerate.

I muſt not forget to mention that ſome ill-meaning perſon did, long ago, privately ingraff upon two of the main branches of the *tree* a *perjury apple* and a *ſedition apple*, which ſhot up and ſpread with ſuch luxuriancy, that, unleſs timely lopt off, they will endanger the whole TREE.

Ever ſince that time, (the *reformation*,) and long before, great numbers of people go every year to OXFORD and CAMBRIDGE *to eat the apples*, (as other people go to TUNBRIDGE and BATH to *drink the* WATERS,) for which there are *four ſeaſons*, which they call *terms*; but it is to be obſerv'd, that whereas the *waters* are allow'd promiſcuouſly to both ſexes,



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the *apples* are permitted to be eaten by none but *men*, they being too *luſcious* and *ſtrong* a food for female digeſtion; yet ſome women have violent inclinations to them, and, like their great-grandmother EVE, will crop an *apple*, when they think no body ſees them, or ſteal one out of their *brothers* pockets, when they come from *the univerſity orchard*.

Concerning the ſeveral virtues of theſe *academical apples*, I beg leave of my reader, as I profeſs my ſelf a *philoſophical coſtermonger*, to make a few obſervations.

The *theological apple*, when it was firſt brought over hither, was a moſt excellent, wholſome, and delicious fruit, pleaſing to the eye, and agreeable to the ſtomach; it debauch'd no body's conſtitution, naufeated no body's appetite, deprav'd no body's underſtanding, and plunder'd no body's pocket: But, in length of time, the whole plantation being engroſs'd by *one ſet of men*, they made it their buſineſs, like other monopolizers, to make their commodity *ſcarce*, in order to make it *dear*; and having poiſon'd all the *natural growth*, made uſe of *hot-beds*, and other *forcing inventions*, to raiſe juſt fruit enough to ſerve their cuſtomers, who now conſiſted chiefly of *humouriſts* and *old women*; by theſe methods they vitiated the *original plant*, and render'd, what was at firſt *pleaſant* and *ſalutary*, offenſive to the taſte, and ſurfeiting to the body.

The *medicinal apple* and the *law apple* were likewiſe originally very uſeful fruits; but, I am afraid, that they are ſomething degenerated, ſince their firſt *plantation*.

The *logical apple*, the *metaphyſical apple*, and the *grammarian apple* were always, by themſelves, very *dry* and *jejune*; but, when they are mixed up in a *pye*, they ſerve very well to correct the *tartneſs* or *levity* of other *fruit*.

The *natural philoſophy apple* and the *moral philoſophy apple* are perfectly fine *fruit*, and yet (what is very ſtrange) are very little valued; inſomuch that they

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they commonly hang upon the *tree* till they *rot*, or are *blown down* by the wind.

The *mathematical apple*, the *geographical apple*, and the *aſtronomical apple* reliſh very well to a good palate; but there are ſo few of thoſe in this corrupted age, that they are generally deſpiſed.

The *rhetorical apple*, the *poetical apple*, and the *muſical apple* are *pretty eating* enough for *young people*; but to others they are no more than *whipt-cream* and *ſyllabub*.

Having given an account of this ſtupendous TREE and the *fruit*, which it bears, I proceed to the methods by which every one muſt qualify himſelf to *eat of it*.

The richeſt of this *fruit* being upon the top of the *tree*, an high *ladder*, with a certain number of *rounds*, placed at a due diſtance from each other, is fixed up againſt it, and no perſon, who hungers after the *apples of knowledge*, is permitted to run up as faſt as he can to the top of the *tree*, but muſt proceed by *degrees* from one *round* to another, in a regular manner: he muſt, for the *three* or *four* firſt years, wait upon the ground, under the *tree*, and be content to have them handed down to him by his *ſuperiors*; at the expiration of which, and after the performance of a few *ceremonies*, he is allowed to mount the *firſt round*, upon which he muſt continue *three* or *four* years more, and then he mounts another, and ſo on, till he has reached the top of the *ladder*; but he muſt remember, in his *mounting*, to ſhew the utmoſt reſpect to thoſe *above him*; otherwiſe they will tread upon his fingers, kick him off the *ladder*, and not ſuffer him to mount again.

Neither would I have the world believe, from what I have ſaid, that all perſons, who have gain'd this *ſummit*, are immediately endowed with a perfect taſte of learned *fruit*; for many men have naturally ſo vicious a palate, that tho' they make one particular *apple* the ſtudy of their whole lives, they ſhall die without knowing half ſo much of their ſa-



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ter as a *fruiterer's* apprentice at *ſtocks-market:* others, when they are got up into the *tree*, amidſt plenty and variety, are curſt with ſuch a wanton appetite, that they cannot be content without taſting of every *fruit* they ſee; which makes ſuch an *hodge-podge* in their bellies, that tho' they have eaten of every diſh, yet they can judge of none: others ſtick to one or two ſorts of *fruit*, but then they cram them down to that exceſs, that they either ſurfeit themſelves, or drop aſleep, and tumble down from the *tree*.

I will conclude with obſerving, that it is pity ſuch a glorious *tree* ſhould ever come to decay, at leaſt as long as the art of man can preſerve it; and yet it is at preſent, by the miſmanagement and neglect of the perſons appointed to look after it, in a very declining and ruinous condition: it is to be hoped therefore, ſince it is of ſuch infinite ſervice to the nation, that the KING or the PARLIAMENT will interpoſe in this matter, and ſend down proper perſons, who underſtand *trees*, to review it, and take all neceſſary meaſures to reſtore it to its antient vigour.

*POSTCRIPT.*

Letters from *Oxford* ſay, That on *ſunday* the ſeventh of this inſtant *May*, Dr. DELAUNE preached an excellent ſermon upon HOLINESS OF LIFE, from theſe words, *Be ye holy, as he is holy:* and on the *ſunday following* the reverend Dr. HOLE preach'd as good a ſermon againſt COVETOUSNESS.

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# TERRÆ-FILIUS. N° XXXVII.

— *dabit Deus* HUIC *quoque* Funem.

*Vid.* The Motto to MIST's Journal on *Saturday* last

WEDNESDAY, *May* 22.

WHenever honeſt men quarrel among themſelves, there never fails to be a ſet of villains who lie upon the watch to pervert it to their own treacherous and deſtructive purpoſes; with inſtances of this the hiſtories of all nations abound, and none more than thoſe of our own.

It is allow'd by all impartial perſons, who have any tolerable notions of liberty, and the *Engliſh* conſtitution, that the *ſtand* which was made, by the then *honourable houſe of commons*, againſt King *CHARLES* the *firſt*, was juſt and well-grounded; they were *patriots*, they were true *Engliſhmen*, and behav'd like honeſt *repreſentatives* of their country, when they beheld the deareſt rights of it juſt upon the point of being ſacrificed to tyrannical counſels and arbitrary power.

But theſe laudable proceedings of the *parliament* were, in length of time, and by the implacable animoſities of different parties, made uſe of by a few abandon'd wretches, to perpetrate the moſt aſtoniſhing and execrable villanies.

I will mention but one inſtance more, and that is ſtill preſent amongſt us.

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The late *South-sea directors*, their aiders, abettors, and confederates have, by their unexampled mismanagement and corruption, brought universal calamity upon the nation, and upon themselves the universal resentments of their fellow-subjects; all hearts are fill'd with indignation against them, and all mouths with clamour and complaint; they have rouz'd up the genius of an injur'd people and arm'd it with vengeance and fury; most of the *counties* and *boroughs* in *England* have, in their several *petitions*, expressed their abhorrence of these *miscreants*, and demanded justice and relief; the PARLIAMENT are vigorously pursuing them thro' all their dark *labyrinths* and *lurking holes*; and the KING himself has been graciously pleas'd to join with his oppressed subjects in protesting against such PARRICIDES and CONSPIRATORS.

It is remarkable that the WHIGS have been more zealous and active upon this occasion than the JACOBITES; which has made the *latter* fondly imagine, that we are at last coming into their measures, and begin to entertain new hopes that the present distracted state of affairs and the uneasiness of the people will incline them to a *change*, and draw them into the interest of their *popish idol*.

I have received repeated informations from OXFORD, that this *unhappy miscarriage* is the darling topick of all their conversation, and furnishes their pulpits, their coffee-houses, taverns, and common rooms with inexhaustible matter of raillery upon the *present government*; they do not, as they ought, condole with their fellow-subjects upon this melancholy prospect, but take a secret ill-natur'd pleasure in the misery of their country, out of revenge to *those*, whom they call the authors of it.

I have likewise observ'd, that of late the *Chevalier* has been mention'd with an air of importance in our news-papers, as if he were really *somebody*; and many smart hints have been given to make people believe that there are certain private treaties carrying on

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on between ſeveral *popiſh potentates* in his favour; one of whom, we are told, *has written a letter to the* Chevalier de St. George; *the purport whereof is not yet known.*

From all which it is pretty plain, that the *Jacobites* (whoſe *name* I thought would have been, long before now, buried with their *hopes*) think to make a good handle of our unfortunate diviſions and diſtractions. They imagine that we are grown deſperate and delirious under our preſent diſtreſs, and that we will join with them in any meaſures, whilſt *the mad fit is upon us.*

If there had been any room to doubt of this, the renown'd Mr. *Miſt* has taken an effectual method, in his laſt *ſaturday's weekly journal*, to convince us of it; by which we may perceive that he thinks the paſſions of the people are ripe enough for the alarm, and that there is no time left to *dally* and *mumble the thiſtles*; he therefore open'd his mind frankly to us, and declar'd, *that, next to ſeeing* CHRIST *in the fleſh, he deſir'd to ſee the* RESTORATION.

That theſe *vain men* may no longer continue in their miſtake, I lay hold of this opportunity to aſſure them, (in the name of all conſidering WHIGS,) that *we* cannot concur with them in this particular; that we have as bad an opinion of the PRETENDER, and as good a one of King GEORGE, as we had before the fatal *South-ſea* ſcheme was eſtabliſhed; that our reſentments extend only to the *directors* and their *accomplices*; that we deſire to *ſee* no RESTORATION, but that of *wealth*, and *credit*, and *publick happineſs*; that we believe all theſe things can be RESTORED to us only by the continuance of the PROTESTANT SUCCESSION; and that therefore we will not be banter'd out of it by FALSE PARALLELS, *vile irony*, and raſcally *double entendre.*

We aſſure them, that we will take the king's royal word for it, that he had no hand in bringing theſe misfortunes upon us, and that he is ſincerely concern'd for our relief; we therefore can, by no means, blame

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blame him, for what he could not help, and from which he is willing to deliver us.

Neither can we possibly apprehend how this RESTORATION, which good Mr. MIST so earnestly desires to *see*, will, in any measure, contribute to our advantage; we are grievously at a loss to understand how a vast addition of *new debts* (which must inevitably be the consequence of this *wish'd-for blessing*) will ease us from those we already groan under; unless the *old ones* are to be wiped off, to make room for the *new ones*, which many of us should not like at all; we are likewise at a loss to conceive how the *church of England* (as ill used as she is at present) will be in a whit better condition under a *popish nursing father*; and we cannot for our lives help doubting, whether the PRETENDER's entry into LONDON would raise SOUTH-SEA *stock* even *one per cent*.

Furthermore, we say, that it has always been esteem'd a good maxim amongst us WHIGS, *out of two evils to chuse the least*; that we think even *poverty* much preferable to *bondage*; that we had rather dine at a cook's shop upon *beef*, *cabbage*, and *porter*, than tug at an *oar*, or rot in a dark stinking *dungeon*; and had rather have our *pockets pick'd* by a few roguish *stock-jobbers*, than put our selves into the power of *arbitrary* SYNODS and *ecclesiastical* INQUISITIONS.

Finally we declare, that we desire only justice upon those who have plunder'd us, and have no evil intentions against our KING, whom we are resolved, with our lives and fortunes, to protect from the malice of his enemies.

I hope this declaration will undeceive those men, who, because *some of us* are discontented with the present posture of affairs, think that we will run all their lengths to introduce tyranny, superstition, and imposture.

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We will not, becauſe our faces are a little ſcratched, knock our own brains out, to prevent their ſmarting.

As to the perſonal character of the man whom I have before mentioned, I ſhall ſay but little, ſince every body knows that he is only the tool of a party, and publiſhes whatever any mad male-content ſends him; but a *burnt child*, they ſay, *dreads the fire*; and methinks it is ſtupidity and fool-hardineſs, to the laſt degree, for any man, after he had receiv'd exemplary puniſhment for an offence of the ſame nature, to publiſh a libel ſo impudent and bare-faced, that even his *friends* and *well-wiſhers* are aſhamed to vindicate it. But if he loves *ſtripes* and *impriſonment*, much good may they do him!

Mean while, let me congratulate my country upon the zeal, which the *honourable houſe of commons*, amidſt their vigorous proſecution of fraud and corruption, have *unanimouſly* ſhewn for the honour of the king and his family, by ſeaſonably animadverting upon a *villanous libel*, which tends to exaſperate the minds of the people, and to rob us of the *only bleſſing* which we have to ſupport us under our preſent calamities.

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# TERRÆ-FILIUS. N° XXXVIII.

*Et ſpes & ratio ſtudiorum in* CÆSARE *tantum!*
Juven.

SATURDAY, *May* 27.

HAVING conſider'd the conſequences of Mr. MIST's *wiſhes* for a RESTORATION, ſhould they take effect, with relation to *publick credit* and *national happineſs*, I beg leave of my reader to offer a few more reaſons, why I cannot come into this *ſcheme*; and if in theſe I ſhould appear ſomething more *ſelfiſh* than in my former ones, I ſay in my defence, that I cannot help agreeing with an* *excellent writer* upon a like occaſion, *that it is impoſſible for any man to be* ſincerely deſirous *of* (*or* thankful for) *any* RESTORATION, *in which his* own intereſt (*which is included in the* intereſt *of the* publick) *is not in ſome meaſure concern'd.*

Now I cannot, after the matureſt deliberation find out one inſtance in which the *acceſſion of the pretender to the crown* of theſe realms would promote my own private *intereſt*, but quite the contrary. My *ſpiritual intereſt* it cannot, becauſe I have conſcientiouſly *abjur'd* him, and am ſtill conſcientiouſly perſuaded, that *he has no manner of right to theſe*

* See biſhop *Hoadly*'s ſermon before the houſe of lords, upon the 29th of *May* 1717.

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*theſe kingdoms*; and it cannot promote my *temporal intereſt*, becauſe, in all likelihood, the *halter*, which is now preparing for my *adverſary*'s neck, might then unhappily be ſlipt about my own.

But ſuppoſing the beſt, that a *gracious act of indemnity* (which ſome of his friends would *ſweeten* us with) ſhould immediately paſs upon this glorious turn of affairs, and ſave me, amongſt ten thouſand of my fellow-ſubjects, from the *gallows*; yet I ſhould be terribly afraid of other conſequences, which, tho' not equally fatal, would involve me in ſeveral difficulties.

I am, in the firſt place, very apprehenſive that if this *imaginary monarch* ſhould return in triumph to St. JAMES's, he would begin his reign with taking away the *liberty of the* PRESS, which is one of the moſt valuable liberties of an *Engliſhman*; we know that in all *popiſh* countries there is no ſuch liberty allow'd; that in *England* it has been ſuſpended in *popiſh* and *popiſhly-affected* reigns; and that, of late, whenever the friends of this *attainted bigot* have been uppermoſt, they have conſtantly endeavour'd, tho' in vain, to deprive us of it for ever. I cannot therefore ſo much as hope that *he* would continue to us this ineſtimable bleſſing, unleſs I could ſuppoſe, (againſt which ſuppoſition I have two or three private ſcruples in my mind) that, upon his arrival here, he would turn a good *proteſtant*, and a ſound member of the *church of* England, *as by law eſtabliſh'd*; of which the *liberty of the* PRESS is the greateſt ſupport.

My judicious *adverſary* can not wonder at my zeal for the *liberty of the* PRESS, ſince he has told the world, that I make *too hearty meals a week* upon this one article of our preſent conſtitution.

I have alſo a *fellow-feeling* for an honeſt ſociety of *tradeſmen*, to whom every *author* has, or ought to have, a natural affection, the *bookſellers of* London *and* Weſtminſter; who, I fear, would be great ſufferers, and many of them entirely ruin'd by this



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*antiquated reviv'd ſcheme*, which would infallibly make a dreadful havock in moſt of their Shops, and condemn to the unmerciful flames vaſt multitudes of *ſelling books* in all faculties, which have been written, during theſe laſt *thirty* years, againſt his *(pretended)* majeſty, and his *(reputed)* father.

The *copies* of books are to theſe men as good as *landed eſtates*, and deſcend in the ſame manner from generation to generation; they are equally convertible into money, to ſet up their ſons, and portion their daughters; I cannot therefore, without horror, think upon the miſery and confuſion which would be brought upon theſe people, if this *accurſed project* ſhould ſucceed, which would deſpoil them of their *copies* as well as their *books*.

I was ſenſibly affected with the concern of one of this profeſſion, (more honeſt than wiſe,) who, having read the famous RESTORATION *Journal*, came to me laſt week, and ask'd me, with tears in his eyes, *Whether I thought there was any thing in it? Alas!* ſaid he, *if there is, I and my family muſt go a begging*; you know, *Sir, my whole dependance is upon the* copy *of —— and I am juſt now printing another edition of it.*

I hope I need not uſe any arguments to convince my *brother writers* of the *whiggiſh* claſs of the effects of this *popiſh reſtoration*; they have often repreſented them to their readers in the moſt glaring colours, and cannot therefore help perceiving them themſelves. If they have the bowels of parents in them, and are not the moſt unnatural wretches upon earth, they cannot bear the thoughts of ſeeing their *pretty iſſue* dragg'd along the ſtreets to a *popiſh* pile of faggots, and conſum'd amidſt the inſults and conclamations of a raſcally mob.

I am ſure, for my part, I would rather bear any thing this world could lay upon me, than live to ſee my favourite boy TERRY (when he is grown up to a *volume*, and handſomely dreſs'd in a ſuit of *calve's-leather*

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*leather* cloaths, finely embroider'd) lugg'd out of *nurſe Franklin*'s ſhop, and uſed in this barbarous manner.

And yet this I muſt ſee, if I live to ſee — what I am quite ſick of mentioning.

This brings to my mind another evil conſequence, which would give me ſome uneaſineſs; for, as my works would, in ſuch a caſe, be deſtroy'd, ſo the deſign of them would alſo be fruſtrated; the *reformation* of the univerſities, which I have ſo much at heart, would then be entirely laid aſide, and the oppreſſors of the muſes would be ſecur'd in whatever acts of tyranny they ſhould pleaſe to commit.

At preſent, indeed, under a *proteſtant* government, this neceſſary undertaking is for a while ſuſpended, and the engines of perſecution are permitted to work on, till a more convenient opportunity offers it ſelf to our governors to cruſh them: But violence will not always find *Toleration*; the moſt extenſive *Mercy* may be wearied out with continual provocations; and if the forbearance of the magiſtrate is long exerciſed in vain, he has a *ſword* to ſupply that defect.

Whereas, ſhould a *popiſh idolater* become our king, all the grievances and corruptions, which we now complain of, would be ſo far from being redreſſed and reformed, that new grievances and new corruptions would be ſuperadded to theſe; tyranny and oppreſſion would grow every day more inſolent, and every evil, which prieſt-craft and bigotry could invent, would be eſtabliſhed in our UNIVERSITIES.

The diſcouragements and hardſhips, which the WHIGS meet with at OXFORD, for eſpouſing the *preſent government*, are nothing in compariſon of thoſe which they would ſuffer under a *government* which would join with the *univerſities* againſt them; they now loſe their *degrees*, their *fellowſhips*, their *intereſt*, and all the common privileges of ſociety — But what is the loſs of theſe *temporal goods* to



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what would befal them under an *arbitrary popiſh* government, the *loſs of their* religion, *and the bondage of their* ſouls?

Perhaps it will be objected, that the *univerſities*, and *Oxford* eſpecially, would have very little favour to expect from *one*, whoſe *reputed father* was deprived of his *crown* principally by their means, and whom himſelf they have ſo often ſolemnly *abjur'd*.

I confeſs, (for no body can deny this,) that *theſe paſſive obedient gentlemen* did, indeed, make a little trip in their allegiance at the REVOLUTION, by oppoſing king JAMES; but they have ſeverely repented of that tranſaction with tears, contrition, and rebellion; they have plotted, they have drunk, they have prayed, and (with their advocate Mr. MIST) they have earneſtly WISHED for a RESTORATION.

If it ſhould be asked farther, *why they continue to* ſwear *and* abjure? I anſwer in the words of a *fellow of St. John's* college, *viz. that they may hold their fellowſhips; keep raſcally* whigs *out of their places; and be in a better condition to ſerve their lord and maſter* KING J——s the *third*.

For theſe reaſons I believe that the *Chevalier* would freely pardon all their paſt offences, and graciouſly receive them into his favour; which is one good argument why all *whigs* ſhould not receive *him* into their favour.

*Laſtly*, I hereby enter my proteſtation againſt a RESTORATION, out of the ſincere reſpect which I have for that numerous body of *Coffee-houſe* politicians and *plebeian news-mongers*, who inhabit this iſle, the brightneſs of whoſe parts, and the glibneſs of whoſe tongues would be loſt to the world, under any other *government but this*. King CHARLES the *ſecond* iſſued a proclamation againſt theſe *ſipping, ſmoaking* ſtateſmen, and would not ſuffer his long-headed, but inferior ſubjects, to aſſiſt him in the adminiſtration of his affairs; and I am afraid that his ſuppoſed *nephew* would follow his royal example herein, ſhould it ever be in his power, and ſuppreſs the *liberty*

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*liberty of the* TONGUE, as well as *the liberty of the* PRESS; both which we, at preſent, like freeborn *engliſhmen*, enjoy in the utmoſt latitude: Nothing is more common than to hear the weightieſt concerns of the nation debated in theſe publick aſſemblies by young rattling *debauchees* and old doating *humouriſts*; to hear *prime miniſters* of ſtate accuſed of ignorance and miſmanagement by city *prentices* and *lawyers clerks*; and to ſee the *king* himſelf ſummoned before this awful tribunal, and condemned by theſe able counſellors, as a perſon *ill adviſed*, and one who *knows nothing of our laws*.

Let no body think that I am ſpeaking againſt the *true-born engliſhman's* liberty to cenſure *great men* and judge of *publick affairs*; a liberty which I my ſelf frequently take, to ſhew the ſingularity of my parts, and the profoundneſs of my judgment; eſpecially in points, *which are generally approved, and in which all parties agree*.

For all theſe reaſons, I hope that I ſhall be excuſed from entering into a *ſcheme*, which, as I have proved, tends to the deſtruction both of my body and my ſoul; and into which I cannot enter, without drawing upon my ſelf the imputation of an *abandoned villain*, as well as an *egregious fool*.

In a few words; if juſtice cannot be executed upon the deſtroyers of our country, without riſing in rebellion againſt KING GEORGE; and if there is no way to relieve us from the calamities which the SOUTH-SEA has brought upon us, but by ſending for a *popiſh pretender*, I will not bluſh to declare that we cannot have too many SCREENS in the nation.



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# TERRÆ-FILIUS. Nº XXXIX.

*Hæ* Tibi *erunt Artes.*——

WEDNESDAY, *May* 29.

AMongſt all the various arts and ſciences which are taught at our *univerſities*, the antient art of PUNNING has been always reckoned ſo conſiderable, that the two *learned ſiſters* have had almoſt as warm conteſts concerning their ſuperiority in this branch of learning, as concerning their *antiquity* and *precedence*.

I wonder the author of the *art of* PUNNING does not mention the *univerſities* with more particular reſpect upon this occaſion; ſince they have always been its fond *nurſing mothers*, and brought it into that flouriſhing ſtate, in which, amidſt the decay of other ſorts of learning, it at preſent continues.

It is a ſufficient proof how much this ſtupendous *art* was formerly ſtudied at the univerſities, that all ſermons, before the *reſtoration*, are embelliſh'd in every page with great numbers of the moſt exquiſite PUNS; and a man, who that was not bleſs'd with this happy talent, could not make a popular preacher, nor get any preferment; for our wiſe forefathers judged of the merits of men by their abilities in this particular; and we have a famous ſtory of a moſt *ſagacious* and *long-headed* king, who gave a parſon, in thoſe times, two *biſhopricks* at once for a *Pun*.

*Qualis*

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*Qualis Rex, talis Grex*; the *common people borrow their faſhions and their opinions from the court*: And therefore it is no wonder that a *punning monarch* produc'd a race of *punning* and *pun-admiring* liege ſubjects: plain ſenſe was eſteemed nonſenſe from the pulpit, which rung with *ambiguities* and *double meanings*; the poor ſinner was mightily awaken'd to his duty by a pretty *pun*, and oftentimes owed his ſalvation to a *quibble* or a *conundrum*; the devil was *jeſted* out of his dominions, and heaven was crouded with religious *punſters* and *witals*.

Indeed the practice of *punning* in the *pulpit* is at preſent ſomewhat abated; Dr. SOUTH being, I think, the laſt learned divine that is eminent for his *ſpiritual joking* to ſave ſouls. But it is not yet wholly diſuſed; eſpecially when the perverſeneſs of the times will not permit the *good Man* to deliver his meaning *plainly* and *explicitly* to his congregation.

Thus the reverend Mr. *Wharton*, on the 29th of *May*, 1719, told us in a very emphatical manner, that *juſtice* (amongſt other great wonders which it performs) RESTORETH all things; and I have heard of another orthodox paſtor, who choſe for his Text, (which, by way of preamble, he told us was the *word of God*,) JAMES the *third*, and the *eighth*.

From hence it appears, that PUNNING is not intirely baniſhed from the *pulpit*, it being frequently made uſe of, on great *emergences*, to ſecure the *function* in the execution of their *duty*, and even ſometimes purely out of waggery and wantonneſs.

Some perſons have alledg'd very poſitively, in vindication of the *clergy* herein, that this *pun-ick* art is of divine inſtitution, and have produced ſeveral inſtances, out of the *old* and *new teſtament*, to prove their aſſertion; but, as it is not the proper buſineſs of *laymen* to decide in theſe caſes, I will

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will leave it to the determination of the *proper judges.*

But, altho' it is not quite ſo common in the *pulpit* as it has been formerly, never did this *facetious Art* (and I wiſh I could ſay the ſame of all other arts) flouriſh in ſuch perfection as it does in *private clubs* and *merry meetings*; where it heightens the pleaſures of converſation, gives us a quick *gouſt* to the *toaſt*, a flavour to the *wine*, and a reliſh to the enjoyment of our friends.

How many long *ſummer days* and *winter evenings* have I ſpent at OXFORD in this witty and delightful manner? How was I pleaſed, tho' I was no great *artiſt* my ſelf, to hear my jovial companions diſplay their *ambiguous* capacities againſt one another? What a ſenſible pleaſure was it to behold the ſheereſt wit bandied about in ſo laviſh a manner?—O! OXFORD! thou *Britiſh* paradiſe! what raviſhing delights doſt thou pour forth to thy children! What *egregious* children haſt thou to boaſt of?

*— Et hæc olim meminiſſe juvabit.*

I was acquainted with two gentlemen there, very ingenious in this way, who uſed to afford me abundance of entertainment; they would *pun* and *repun*, in ſeveral languages, upon each other, and beginning with the *church*, would go on, without any heſitation, in an uninterrupted line of *quibbles*, till they brought it to a *wheel-barrow*, or any other word, which the company ſhould mention.

To ſay more upon this ſubject, with relation to the univerſities, would be very impertinent; what I have ſaid already may be thought needleſs; the world having been long ago convinced of *their* dexterity in this particular, not only by perſons daily coming from thence, who diſtinguiſh themſelves in it with great applauſe, but alſo by the publication of a very popular book call'd the OXFORD JESTS, which has met

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met with that univerſal ſucceſs from the publick, that it juſtly deſerves.

As a ſupplement to this book, I will divert my reader with a few more *jeſts*, *bulls*, and *puns*, of a later date; and I do hereby authorize and impower the *proprietor* thereof to add them to the next edition of that incomparable collection: In conformity to which gracious commiſſion, I ſhall take care to relate them in the ſame ſtile and method, as near as I can.

## *A Supplement to the* Oxford Toaſts.

A man who liv'd juſt by a *pound* in OXFORD and kept an ale-houſe put upon his ſign theſe words *(viz.) Ale ſold here by the* POUND, which ſeduced a great many young ſtudents to go thither out of curioſity to buy *liquor*, as they thought, by *weight*; hearing of which, the *vice-chancellor* ſent for the *landlord* to puniſh him according to *ſtatute*, which prohibits all *alehouſe-keepers* to receive ſcholars into their houſes; but the fellow, being apprehenſive what he was ſent for, as ſoon as he came into the *vice-chancellor's* lodgings, fell a *ſpitting* and *ſpawling* about the room; upon which the *vice-chancellor* ask'd him in an angry tone, *what he meant by that? Sir*, ſays the fellow, *I am come to* clear *my ſelf*. Clear *your ſelf, Sirrah!* ſays the *vice-chancellor*; *but I expect that you ſhould* clear *your ſelf in another manner; they ſay that you ſell ale* by the pound. *No, indeed*, Mr. *Vice-chancellor*, replies the fellow, *I don't. Don't you*, ſays the *vice-chancellor* again, *how do you then? Very well*, replies he, *I humbly thank you*, Mr. *vice-chancellor*; *pray how do you, Sir? Get you gone*, ſays the *vice-chancellor, for a raſcal*; and turned him down ſtairs. Away went the fellow, and meeting with one of the *proctors*, told him that the *vice-chancellor* deſired to ſpeak with him immediately; the *proctor* in great haſte went to know the *vice-chancellor's* com-

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commands, and the fellow with him, who told the *vice-chancellor*, when they came before him, *that here he was. Here he is!* ſays the *vice-chancellor*, *Who is here? Sir*, ſays the impudent *alehouſe-keeper*, you bad me *go* for *a* Raſcal; and lo! *here I have brought you* one — But the poor fellow paid dearly for his *Jokes*; his *licence* was taken away, and he was committed to the *caſtle priſon*.

A formal fellow of *Harthall* going to ſee an acquaintance of his at *Baliol College* made a *thouſand ſcrapes* and *cringes*; upon which, ſaid his friend, *Lord*, Tom, *thou art juſt like a tree. How ſo*, ſaid the other. *Why becauſe*, ſays he, *you are ſo full of your* Boughs, *i. e.* Bows.

A learned *divine*, of *Lincoln* college, ſeeing a very large ſtone lying in *High-Street*, when the new church was building, asked a friend of his, *whether that ſtone was brought* all at once.

At another time the ſame learned perſon having obſerved that a young ſcholar of the ſame college, who lay over his head, came frequently down ſtairs, went to his tutor and told him, that ſuch a pupil was the idleſt young fellow in college; *for*, ſays he, *I am ſure where he goes into his room* once, *he comes out* ten times.

A young fellow of *Baliol* college having, upon ſome diſcontent, cut his throat very dangerouſly, the Master of the college ſent his *ſervitor* to the *butery-book* to *ſconce* (that is, *fine*) him *five ſhillings*, and, ſays the doctor, tell him that the *next time he cuts his throat, I'll* ſconce *him* Ten.

When Dr. Maunder was *vice-chanceller*, the famous Dr. *Sacheverel* (who was then *maſter of arts*) voted againſt ſomething which *Maunder* would have carried; upon which ſays *Maunder*, *magiſter, tuum ſuffragium non* ibit; that is, *your vote won't* go; *Sacheverel* reply'd, *magiſter vice-cancellarie, meum ſuffragium habet tot* pedes *quot tuum*; that is, Mr. *vice-chancellor, my vote has as many* Feet *as yours*.

A

A *famous preacher* of *Corpus Christi* college had prepared a tickling ſermon to preach before the univerſity, in which he was very ſevere upon the *ſoldiers*, who were then quartered in OXFORD, and called *red* the *devil's livery*; but, by miſtake, he preached it upon a *ſcarlet day*, when the *vice-chancellor* and all the *doctors* go to church in *red*.

A *gentleman commoner* of *St. John's* walking in the *grove* belonging to that college, upon a fine cool *moon-ſhiny* night, ſpoke to his friend in the following manner; *What fine walking is here? I wiſh that there was* no Sun, *that we might walk all* day *long by* Moon-light.

When TERRÆ-FILIUS firſt came out, and was publiſh'd but *once a week*, ſome gentlemen of *St. John's* college were ſpeaking of it; *Ah*, ſays *Jack Pimp*, *'tis* weakly, *i. e. weekly* malice.

The reverend Dr. DELAUNE having lately preached an excellent ſermon, againſt the biſhop of BANGOR, before the univerſity, a gentleman of *Chriſt Church* was heard to ſay, *that he thought the* Doctor *was to be applauded; for*, added he, *the biſhop* ought to be *de-lawn'd*.

TER-

# TERRÆ-FILIUS. N° XL.

*Sed multi mortales, dediti ventri, atque ſomno, indocti, inculſique, vitam, ſicuti peregrinantes tranſiere, quibus profecto, contrà naturam, corpus voluptati, anima oneri fuit; eorum ego vitam mortemque juxta æſtumo; quoniam de utraque ſiletur.*
Saluſt.

SATURDAY, *June* 1.

ALL our laſt news Papers mention the following article, *viz. They write from* OXFORD, *that Dr.* Pudſey, *one of the ſenior fellows of* Maudlin *college, died there laſt week, aged near an hundred Years.*

This gives me an opportunity of diſcourſing upon what I have always thought one great error in the inſtitution of moſt colleges; which I will do with only this preface, That I hope no body will think I deſign, in what I ſhall ſay, to reflect on the deceaſed old gentleman before mention'd, of whom I never heard any manner of evil; but on the contrary one circumſtance, which will be always remember'd to his honour, *viz.* that he was one of thoſe fellows of *Maudlin* college, who oppos'd king JAMES the *ſecond*, when he would have obtruded a *popiſh preſident* upon them in an arbitrary manner.

The original deſign of endowing colleges, was undoubtedly this, to ſupport ſuch perſons as could not bear the charges of a learned education themſelves, till they were able to ſhift in the world, and become ſerviceable to their country: for this reaſon all

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all *ſcholars* and *fellows* (of moſt colleges at leaſt) are obliged to take an oath, that they are not worth ſo much *per annum de proprio*, in ſome colleges more, and in ſome leſs; but in all colleges the meaning of the oath is the ſame, that no perſon ſhall have the benefit of the *foundation*, who can live without it; but this oath, like other oaths, is commented away, and interpreted ſo looſly, that, at preſent, it does not exclude perſons of *four* or *five hundred* pounds a year.

If therefore colleges were founded (as beyond all contradiction they were) for the maintenance and education of indigent perſons, till they were in a capacity of maintaining themſelves, and no longer; I think it would have been prudent in the *founders* of theſe ſocieties to have ſuffer'd no Perſons to be *fellows* of their colleges above ſuch a term of years; at the end of which it might be preſum'd that they would be able to provide for themſelves in ſome profeſſion or other; ſuppoſe the term were limited to *ten* or *twelve* years; a man of tolerable parts, and of a common apprehenſion, might, in that time, qualify himſelf for almoſt any buſineſs in the world.

The advantages which would flow from ſuch a limitation to learning and the commonwealth are ſo palpable, that, at the bare mention of it, no body can be at a loſs to perceive them: It would inevitably quicken the ſucceſſion of *fellows*, encourage their induſtry, and ſupply the nation with, at leaſt, twice the number of perſons, fit to ſerve in all employments, which the univerſities do at preſent.

I can think of only this objection, which can be made againſt what I have ſaid, that ſeveral perſons, of the moſt enlarged capacities, and the moſt unwearied application, might, upon ſuch a foundation, either through want of friends, or the prevalence of faction, be reduc'd to beggary, *by being oblig'd to quit their fellowſhips* (which are, perhaps, their ALL) *at the expiration of ſuch a term.*



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This *objection*, at firſt ſight, has ſome weight in it; but if we examine it thoroughly, it is not ſo conſiderable as it ſeems; for what law, what government did the art of man ever frame, which was not attended with ſome inconveniences? If we will not be content with any model of ſociety, but what is abſolutely perfect, we may continue in a ſtate of anarchy, as far as I can ſee, to the end of the world.

The beſt way to judge of two ſchemes, is to compare them together, with the advantages and diſadvantages, which follow from each of them. The advantages which would accrue to ſociety from a *limited foundation* are undeniable; and the only diſadvantage, which I can apprehend from it, is *that* which I have mention'd, and ſtated in its utmoſt ſtrength. Let us therefore, on the other hand, conſider what advantages and diſadvantages ariſe to the publick from the preſent eſtabliſhment of the *univerſities*.

When any perſon is choſen fellow of a college, he immediately becomes a *freeholder*, and is ſettled for life in eaſe and plenty; provided only that he conforms himſelf to the ceremonies and caprices of the place, which very few will ſtick at, who delight in ſuch an indolent and recluſe ſtate; at firſt, indeed, he is oblig'd to perform ſome inſignificant, ſuperficial exercíſes, and to get a few queſtions and anſwers in the ſciences by rote, to qualify him for his DEGREES; but when *theſe* are obtain'd, he waſtes the reſt of his days in luxury and idleneſs; he enjoys himſelf, and is dead to the world; for a *ſenior fellow* of a college lives and moulders away in a ſupine and regular courſe of eating, drinking, ſleeping, and cheating the *juniors*.

If this was not the original intention of the *founders*, but an unforeſeen corruption of poſterity, it ought to be regulated; if it was their intention, I deſire to know whether the publick is obliged to them for eſtabliſhing ſuch nurſeries of *drones* and *caterpillars*, to prey upon it? It is not only ſcandalous, but

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but dangerous for any nation to encourage idleneſs; uſeleſs members of ſociety are commonly hurtful members; ſuch is the depravity of mankind, that when they have nothing elſe to do, they will be plotting of miſchief. As humble as the *hermit* may appear in his cell, his breaſt is often big with deep deſigns, and though he fixes his eyes upon the ground, he is perhaps contriving in his heart the downfal of mighty emperors, and the overthrow of flouriſhing kingdoms.

In many colleges the *fellowſhips* are ſo conſiderable, that no preferment can tempt ſome perſons to leave them; they prefer this *monaſtick*, and (as they call it) *retired* life to any employment, in which they would be obliged to take ſome pains, and do *ſome good*.

If therefore the ſame objection ſhould return, *that it would be very hard to ſend ſeveral ingenious gentlemen a ſtarving; which would be the caſe, if they muſt quit their fellowſhips at any fixed period of time*; this, at leaſt, muſt be allowed me, that no perſon ought to hold his *fellowſhip*, after he has refuſed any other preferment of an higher value.

How contrary to this is the practice at OXFORD? Not content with over-grown *fellowſhips* for life, and college-offices, they have lately found out a method of augmenting them with good *livings*, which, according to *ſtatutes* and preſcription, are *untenable* together. They ſeem apprehenſive by this, that their *founder's* benefaction will grow too diffuſive, and are willing to check the torrent of *ſucceſſion*, which is like to pour in upon them.

Dr. WILY, who for his *meekneſs* bears the name of *Moſes*, has been two or three years in poſſeſſion of a *living*, which, according to *ſtatute*, vacates his *fellowſhip*; but for his ſignal ſervices to the head of the college, and his eminent probity, the *ſtatute* is diſpenſed with, and he now holds them together.

Dr. *Milvius*, upon this, ſaid he would give his vote that every *ſenior-fellow* in the college ſhould have a *living* tacked to his *fellowſhip*; for which he gave this



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reaſon, *that he might not be obliged to keep company with a parcel of young upſtart* maſters.

Under this head, I will mention another corruption in the univerſities, which clogs the ſucceſſion of colleges, and is grown very enormous. When a *college-living* falls, the perſon choſen to ſucceed (who is uſually the *ſenior-fellow* of the college, or if he refuſes it, the *next ſenior*) is allowed a year *of grace* (as it is called,) at the end of which he muſt reſign either his *living* or his *fellowſhip*, as he thinks beſt; but at preſent, ſeveral perſons make uſe of this indulgence to pocket up a little money: They accept of *livings*, which they do not intend to keep any longer than one year; when, having received the revenues of that year, they throw it up to the next, who perhaps does the ſame. I have heard that, in a certain college in OXFORD, it was a common thing for a *living* to deſcend in this manner from the *ſenior fellow* to the *junior* of all; every one had a year's *grace*, and a year's income, till it came down to the laſt, who was obliged to ſerve it. But this was taken notice of, and ſtopt in that college.

In other colleges it is ſtill practiſed; Dr. BRIMSTONE of St. JOHN's has kept a *living* in this manner almoſt a year, and deſigns ſhortly to throw it up, unleſs the college will diſpenſe with his holding it with his *fellowſhip*, as in the caſe of Dr. WILY, concerning which we can as yet aſſert nothing poſitively.

I have nothing to ſay againſt allowing a *year of Grace*, but methinks, if, upon tryal, the perſon preſented to a *living* does not like it, he ought not to ſink a year's revenue.

What I have ſaid upon this ſubject will, I believe, have little effect; but I am ſure that it is juſt and reaſonable.

TERRÆ-

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# TERRÆ-FILIUS. Nº XLI.

*—Annorum elementa meorum*
*Et memini, & meminisse juvat.—* Statius.

WEDNESDAY, *June* 5.

*Oxford June*, 2. 1721.

To TERRÆ-FILIUS.

*Dear* TERRY,

I send you this tragi-comical packet, containing a literal account of some of my university adventures, and hope 'twill be welcome, as it comes from a zealous *constitutioner*. To cut short my preamble, I was one of those *whig gentlemen-commoners* whom the *West-Saxons* had a huge mind to have knock'd o'th' head, if general PEPPER's seasonable assistance had not spoilt their longing.

The admirable conduct of that gentleman in surprizing and quelling a city so universally disaffected, will, no doubt, in some future unprostituted, ungarbled history of a *rebellion*, meet with its due encomium; for my part, tho' I verily believe I owe my life to him, I dare not attempt it.

Your friend Mr. *Mist*, or his friend *Daniel D—oe*, or his reverend friend the author of the *Scourge* (that other *true-born Englishman!*) or the reverend Dr.



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B--r of *Chriſt-Church* college in *Oxford* was pleas'd to ſay, That next to having beheld CHRIST in the fleſh, he would wiſh to ſee the RESTORATION. I would not willingly commeat on a blaſphemous as well as traiterous expreſſion. I can't however help ſaying, that one could not, in the world, have ſeen a more lively emblem of the *Reſurrection*, than was to be ſeen at the time of that *general's* march into *Oxford*.

Far be it from me to ſpeak lightly of that great, that dreadful day! — Let their whipping *colonel*, alarm'd in his bed, running away half naked, and calling on the walls and monks of MAGDALEN to ſhelter him; Let the SCULLS, who, ſecure (as they thought) and triumphant in their guilt, laid themſelves down to reſt, in hopes *of a far different kind of riſing*, when awaken'd by the king's trumpets; tell us how great were their terrors! Let the *loyaliſts* declare how unexpected, how raviſhing was their joy! —and I ſhall be excuſed the compariſon.

Some time before this *joyful entry*, three gentlemen of the *Conſtitution-club* were forced to fly. A few of us kept the field, and, by the aſſiſtance of ſome honeſt captains, withſtood, confronted, and got the better of our adverſaries. For 'tis an old obſervation, and what made SORBIERE call all *engliſhmen* cowards, *that an* OXFORD BULLY *is of all creatures in the world the moſt eaſily frightned.* *

That doughty and renown'd knight, Sir *Boukephalus* with two or three aſſociates, ventur'd indeed to kick a diſſenting miniſter out of a Coffee-houſe about this time, and were old dogs at a treaſonable bumper; but then they had no reliſh for *cold iron* in their bellies.—Tho', o'my Conſcience 'twould have done 'em no manner of harm, their *guts* being gone a very far journey, and (if we may believe the proverb) in a much *higher* ſituation. — However, as PINKY ſays, *me-*

* Sorbiere's *Journey to* England, *Engliſh Tranſlation*, pag. 8.

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*methinks I would fain ſee the inſide of the* puppies, *to be the better ſatisfy'd.*

And now the Scene was alter'd. We could walk the ſtreets without fear of being *fined*, had no occaſion for *pocket-piſtols*, and, thanks to the ſoldiers, might now and then drink the king's health, without being *fined* for it.

One only inconvenience remain'd; becauſe in gratitude we kept company with officers, (leſs converſant indeed in metaphyſicks, but) men of ten times more ſenſe, truth, loyalty, and good breeding than themſelves, our *academical inquiſitors* gave us the denomination and degree of *rakes*, and members of the *red-coat club.*

Rakes! Be it ſo—One agreeable reflection at leaſt we can make, that whilſt they were wickedly prevaricating with heaven, dubbing Sir Con to affront a government, which they had ſworn to maintain, and bringing down their grey hairs with perjury to the grave; we, in the midſt of perſecution, in our tender years, in the bloom of our youth, boldly diſtinguiſh'd our ſelves by a religious regard to our oaths, king, and country. Thus, pardon the expreſſion, were akes wre meriting paradiſe, and the reverends—— I won't name it—in this world, be it the *pillory*.—I grieve to ſay that ſome of them have met with other ſorts of preferment. I am,

*Dear* Terry, *&c.*

B. C.

*Her*

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## *Iter* ACADEMICUM; *or,*

### *The* gentleman-commoner's *matriculation.*

BEing of age to play the fool,
With muckle glee I left our ſchool
at *Hoxton,*
And mounted on an eaſy pad,
Rode with my mother and my dad
to *Oxon.*
Conceited of my parts and knowledge,
They enter'd me into a college
*ibidem.*
The maſter took me firſt aſide,
Shew'd me a ſcrawl, I read, and cry'd
*Do Fidem.*
Gravely he ſhook me by the fiſt,
And wiſh'd me well — we next requeſt
a tutor.
He recommends a ſtaunch one, who
In *Perkin*'s cauſe had been his Co-
-adjutor.
To ſee this precious ſtick of wood,
I went (for ſo they deem'd it good)
in fear, Sir;
And found him ſwallowing loyally
Six deep his bumpers, which to me
ſeem'd queer, Sir.
He bade me ſit and take my glaſs,
I anſwer'd, looking like an aſs,
I, I can't, Sir.
Not drink! — you don't come here to pray!
The merry mortal ſaid by way
of anſwer.

To

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To pray, Sir! No — my lad, 'tis well,
Come! here's our friend *Such—ell!*
here's *Trappy!*
Here's *Ormond! Marr!* in ſhort ſo many
Traitors we drank, it made my *Crani-*
*um* nappy.

And now, the company diſmiſt,
With this ſame ſociable prieſt,
or fellow,
I ſallied forth to deck my back
With loads of *Tuſt*, and gown of black
*Prunello.*

My back equipt, it was not fair,
My head ſhould ſcape, and ſo as ſquare
as *cheſs-board,*
A *cap* I bought, my skull to ſcreen,
Of cloth without, and all within
of *paſte-board.*

When metamorphos'd in attire,
More like a parſon than a ſquire
th' had dreſt me;
I took my leave with many a tear
Of *John* our man, and parents dear,
who bleſt me:
The maſter ſaid they might believe him,
So righteouſly (the Lord forgive him!)
he'd govern.
He'd ſhew me the extreameſt love,
Provided that I did not prove
too ſtubborn.

So far, ſo good — but now *freſh fees*
Began, (for ſo the cuſtom is,)
my ruin.
Freſh fees! — with drink they knock you down,
You ſpoil your cloaths; and your new gown
you ſpue in.

I ſcarce had ſlept — at ſix — tan tin
The bell goes — ſervitor comes in,
gives warning.



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I wiſh'd the ſcoundrel at old nick,
I puk'd, and went to prayers damn'd ſick
that morning.
One who could come half drunk to pray'r
They ſaw was enter'd, and would ſwear
at random;
Would bind himſelf, as they had done,
To ſtatutes, tho' he could not un-
derſtand 'em.
Built in the form of *Pidgeon-pye*,
A houſe * there is for rooks to lie
and rooſt in.
Thither to take the oaths I went,
My tutor's conſcience well content
to truſt in.
Their laws, their articles of grace
*Forty*, I think, (ſave half a brace,)
was willing
To ſwear to; ſwore, engag'd my ſoul,
And paid the *ſwearing broker* whole
*ten ſhilling*.
Full half a pound I paid him down,
To live in the moſt p——d town
o' th' nation:
May it ten thouſand coſt *lord Phyz*,
For never forwarding its viſ-
itation.

* *The Th——re.*



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# TERRÆ-FILIUS. N° XLII.

*Cum par ſit, ut qui* GRADIBUS *Academicis honeſtari cupiunt, eorum etiam diligentia, in cultu ingenii capeſſendo, publice ſit perſpecta; ſtatutum eſt,* &c.
Oxon Statut.

SATURDAY, *June* 8.

AS *univerſity* DEGREES are ſuppoſed to be the badges of *learning* and *merit*, there ought to be ſome qualifications requiſite to wear them, beſides *P*—*y*, and *Tr*—*n*, and *paying a multitude of fees*; which ſeem to be the three principal things inſiſted upon in our *univerſities*.

Indeed, they have long, tedious *forms*, which they call *exerciſes*, thro' which every candidate for a *degree* muſt paſs, before he is inveſted in the *convocation-houſe*: but, by the ſame rule that the vulgar eſteem him a deep *ſcholar*, who has gone thro' theſe forms, they may eſteem the city *buff-coats*, who took *Liſle* in *Bunhill-fields*, gallant ſoldiers and experienced *leaders*.

Theſe ſcholaſtick exerciſes may be divided into four branches, *viz. diſputations*, *frequenting publick lectures*, *examinations*, and *determinations*,

I have explain'd the manner of their *diſputations* in a former paper, and have ſhewn them to be nothing but the repetition of long *ſtrings* of thread-bare ſyllogiſms upon ſome ridiculous, obſolete, and unedifying queſtions in *logick*, *metaphyſicks*, and *ſchool di-*

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*divinity*, which a *freſhman* can do, as well as the oldeſt *doctor* in the univerſity.

It is alſo required, by *ſtatute*, of all *candidates*, that they have been *conſtant hearers* of the *publick lectures* in thoſe faculties, in which they ſtand for *degrees*; for inſtance, every candidate for the degree of *batchelor of arts* is oblig'd, for one whole *year*, from his firſt entrance into the univerſity, to be preſent at the *grammar lecture* twice every week, *viz.* on *Tueſdays* and *Fridays*; and at the *rhetorical-lecture* on *mondays* and *thurſdays*; after the end of the firſt year, 'till he is preſented to his DEGREE, he is obliged to attend the *logical lecture* every *Monday* and *Thurſday*; and the *moral-philoſophy lecture* every *Tueſday* and *Friday*; and from the end of his *ſecond* year, until one whole year after he has taken his *batchelor's degree*, he is obliged, according to the *Savilian* ſtatutes, to attend the *geometry lecture* every *Wedneſday* and *Saturday*.

In other *degrees*, the ſame attendance is required at the *publick lectures* in other faculties; for all which, particular places are appointed by the ſtatutes of the univerſity.

I doubt not, my reader will be ſurpriz'd at this, after I have complain'd that no qualifications for *degrees* are required as to the *learning* of the candidates; and will readily ask what more prudential method could poſſibly be taken to exclude all *unqualify'd* perſons, than this is? But his aſtoniſhment will abate, when he finds that the *candidates* are ſo far from attending, as is ſtrictly required by ſtatute, upon theſe *lectures*, that there are no ſuch lectures read in any of the faculties, except *muſick* and *poetry*, as hath been obſerv'd in a former * paper.

And yet, before any perſon can obtain his *degree*, he is obliged to ſupplicate (by the perſon who propoſes his *grace*) for a *diſpenſation* for his non-attendance

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* *Vide* Numb. X.

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dance at theſe lectures; ſuch is the modeſty of the *Dons*, that they neglect their *duty*, and oblige the young fellows to ask *pardon*, and *pay* for it.

It cannot therefore be argued any where, but in the *convocation-houſe* at OXFORD, that a perſon deſerves his *degree*, becauſe he *ought* to deſerve it; the beſt laws, when they become *dead letters*, are *no* laws; and a *qualification*, which is diſpens'd with, is no *qualification*.

*Examination* is the next teſt required of every candidate; let us therefore ſee whether there is any thing more in this, than in the others.

The *ſtatute*, which enjoins this ceremony, begins with this preamble, " That the congregation of *re-*" *gent-maſters* may be the better appriz'd of the learn-" ing and proficiency in good letters of all perſons " who take *degrees* in *arts*: — It is enacted, that " every one, before he is admitted to ſupplicate for " his *grace*, ſhall undergo the examination of a *re-*" *gent-maſter*."

The perſon to be *examined* is obliged, the day before his *examination*, to affix a *programma* on ſeveral publick places in the univerſity, ſignifying his *name*, what *college* he belongs to, and what *degree* he *ſtands for*.

The *place* appointed for theſe *examinations* is the *natural philoſophy ſchool*, (one of the moſt publick places in the univerſity,) the *hour* from *nine* 'till *eleven* in the morning, during all which time the candidate is oblig'd to ſtay there; and again from *one* in the afternoon, if the *examiner* thinks fit, as long as he pleaſes.

The *arts* or *ſciences*, in which the candidate is to be *examin'd*, are thoſe in which, according to the ſtatutes of the univerſity, he is obliged to *hear publick* lectures: Beſides which, he is to be *examin'd*, in the *Claſſics*, and to return all his anſwers as fluently and properly in *Latin*, as he could in his *mother tongue*.

Theſe *examiners* are (or ought to be) appointed by the *ſenior proctor*, who adminiſters an *oath* to them to this effect



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" That they will either examine, or hear examin-
" ed, all candidates, that fall to their lot, in thoſe
" arts and ſciences, and in ſuch manner as the ſta-
" tute requires.

" Likewiſe, that they will not be prevail'd upon
" by intreaties or bribes, or hatred or friendſhip, or
" hope or fear, to grant any one a *teſtimonium*, who
" does not deſerve it, or to deny it to any one that
" does."

Now this, again, looks all very fair and ſatisfactory; but let us examine the practice, not the theory; the execution of the ſtatutes, and not the ſtatutes themſelves.

The meaning of the ſtatute in ordering the candidates to be *examined* in thoſe *arts* or *ſciences*, in which they were obliged to attend *publick lectures*, was (I ſuppoſe) to ſee whether they had attended them diligently, or not; for, if thoſe lectures were duly kept up, and the young ſtudents frequented them, their *examination* would be an eaſy task, tho' perform'd with the utmoſt rigour, which the ſtatutes require: But as theſe lectures are laid aſide; as very few tutors take care to inſtruct their *pupils* in any thing but a little *humdrum logick*; and as very few young fellows are diſpoſed to ſtudy more than they are obliged to do, they have found out a new method of performing this *publick exerciſe* with great fluency, and very little pains.

As I told my reader, that for *diſputations* they have *ready-made* ſtrings of *ſyllogiſms*; ſo for *examination*, they have the *ſkeletons* of all the arts or ſciences, in which they are to be examined, containing all the queſtions in each of them, which are uſually asked upon this occaſion, and the *common anſwers* that are given to them; which in a week or a fortnight they may get at their tongue's end.—But is this a ſufficient mark of intrinſick learning? Is this a proper qualification for *univerſity* degrees?—Many a *ſchool-boy* has done more than this for his *breaking up task!*

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Several ingenuous candidates have confeſs'd to me, that they never ſtudied an hour, nor looked into any ſyſtem of the *ſciences*, 'till a month before they were *examined*.

How well the *examiners* perform their duty, I leave to God, and their own conſciences; tho' my ſhallow apprehenſion cannot reconcile their taking a *ſolemn* oath, *that they will not be prevailed upon by intreaties or bribes, or friendſhip*, &c. with their actually receiving *bribes*, and frequently granting *teſtimoniums* to unworthy candidates, out of *perſonal friendſhip* and *bottle acquaintance*.

It is a notorious truth, that moſt candidates get leave of the *proctor*, by paying his man a crown, (which is called his *perquiſite*,) to chooſe their own *examiners*, who never fail to be their old *cronies* and *toping* companions. —The queſtion therefore is, whether it may not be ſtrongly preſumed from hence, that the candidates expect more favour from theſe men, than from ſtrangers; becauſe otherwiſe it would be throwing away a *crown* to no purpoſe: And if they do meet with favour from them, *quære* whether the *examiner* is not *prevail'd upon by* intreaties *or friendſhip?*

It is alſo well-known to be a cuſtom for the *candidates* either to preſent their *examiners* with a *piece of gold*, or to give them an handſome *entertainment*, and make them *drunk*; which they commonly do the night before *examination*, and ſometimes keep them till morning, and ſo adjourn, *Cheek by Joul*, from their *drinking room* to the *ſchool*, where they are to be *examined*— *Quære*, whether it would not be very ungrateful of the *examiner* to refuſe any candidate a *teſtimonium*, who has treated him ſo ſplendidly over night? and whether he is not, in this caſe, prevailed upon by *bribes?*

When theſe and ſome more trifling exerciſes are perform'd, any perſon is intitled to his *batchelor* of arts *degree*, provided he has been *four years* (or *ſix-*



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*teen terms*) a member of any *college* or *hall*, and has not, by his *morals*, rendered himſelf obnoxious to the *univerſity*; of which I ſhall treat in my next paper.

But though a candidate obtains his *grace*, and is *preſented* to his *batchelor's* (in *arts*) *degree*, and wears the habit ſuitable to it; yet he is not properly a compleat *graduate* until the *Lent* following, when he is obliged to perform certain other exerciſes, called his *determinations*, under the penalty, that if he neglects this, the *grace* before *granted* him ſhall be *revoked*, unleſs he meets with ſome impediment, which the *vice-chancellor* and *proctors* ſhall approve of; in which caſe his *determination* may be deferred to the *Lent* following, under the like *penalty*—for this reaſon I have placed *determination* amongſt the exerciſes requiſite for a *batchelor* of *arts degree*.

The manner of this *determination* is as follows.

All perſons, that have taken their *batchelor* of *arts degree*, ſince the LENT preceding, are obliged to diſpute twice in one of the publick *ſchools*, which the *collectors* (whom I will preſently deſcribe) ſhall appoint, and go to prayers at St. *Mary's* church every *Saturday* morning; theſe *diſputations*, which are juſt like other *diſputations*, are ſo ordered, that they laſt all *Lent-time*.

The *collectors*, (who are *two* in number) are choſen out of the *determining batchelors* by the two *proctors*, each *proctor* chuſing one; and their buſineſs is to divide the *determiners* into certain *Claſſes*, and to appoint to every one what *ſchool* he ſhall diſpute in; which he is to diſpoſe in ſuch a manner, that ſome of them may *come up* in all the *ſchools* every *Monday*, *Tueſday*, *Wedneſday*, *Thurſday*, and *Friday*, (excepting *Holidays*) from the beginning of *Lent* to the end of the *term*.

For this purpoſe they draw a *ſcheme* (which is printed and ſent to every college) in which the names of all the *determiners* are placed in ſeveral columns,

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lumns; and over-againſt them, in other columns, the *days* when, and the *ſchools* where they are to *reſpond*.

Some of theſe days are called *gracious days*, becauſe upon them the *reſpondent* is not obliged to ſtay in the *ſchools* above half the time, which *reſpondents* upon other *days* are; and ſome of the *ſchools* are eſteemed better than other, *becauſe more private*; but the *firſt* column and the *laſt* column in the *ſcheme* (which contain the names of thoſe who are to *come up* the *firſt* day and the *laſt* day, and which is called *poſting* and *dogging*) are eſteemed very ſcandalous.

The *collectors* therefore, having it in their power to diſpoſe of all the *ſchools* and *days* in what manner they pleaſe, are very conſiderable perſons, and great application is made to them for *gracious days* and good *ſchools*; but eſpecially to avoid being *poſted* or *dogged*, which commonly happens to be their lot who have no *money in their pockets*.

The *ſtatute* indeed forbids the *collectors* to receive any *preſents*, or to *give any treats*; but the common practice is known to be directly againſt the ſtatute; every *determiner* (that can afford it) values himſelf upon preſenting one of the *collectors* with a *broad (piece)* or *half* a *broad*; and Mr. *collector*, in return, entertains his *benefactors* with a good ſupper, and as much wine as they can drink, beſides *gracious days*, and *commodious ſchools*.

I have heard that ſome *collectors* have made *fourſcore* or an *hundred guineas* of this place.

This to me ſeems the great buſineſs of *determination*; to pay money, and get drunk.

Thus have I given the reader ſome account of the exerciſes requiſite to a *batchelor* of *arts degree*; in other *degrees* the corruptions are the ſame, and the exerciſes requiſite to taking them equally neglected, or equally inſignificant.



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To conclude: I hope no body will be, for the future, ſurprized, when they read many empty and ſtupid volumes, dignified in the title pages with theſe illuſtrious letters, *A. B. A M. L. L. B. L. L. D. B. D. S. T. P.* &c.

# TERRÆ-FILIUS. N° XLIII.

*Defendit* numerus *junctaque umbone phalanges.*
Juven.

WEDNESDAY, *June* 12.

IF the cauſe of HIGH-CHURCH be not the very worſt cauſe in the world, it is impoſſible that it ſhould ever fail, being ſo ſtrongly ſurrounded with temporal encouragements without, and ſecured with early-imbib'd prejudices within; wealth, titles, and dignity are its faithful allies; and its only enemies are beggarly *truth* and naked *honeſty*.

How this *minion* of the multitude, (which notwithſtanding is the *curſe* of the multitude,) is ſupported in all *popiſh* countries, and in too many *proteſtant* ones is the melancholy theme of numberleſs writers; fire, ſword, and dungeons are the dreadful executors of its bloody will and pleaſure; it breathes nothing but devaſtation and miſery all around it; *it binds* nobles *in chains, and* princes *in links of iron.*

I do not intend to enumerate all the *ſtrong holds* of this prevailing *mob-cauſe*; but only (as the deſign of my paper leads me) to point out thoſe advantages which

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which arise to it from the present establishment of our *universities*.

I shall begin with the method of taking DEGREES, which may serve as a supplement to what I have offer'd in a former Paper, upon that subject.

In that discourse I consider'd only the *exercises* perform'd for *degrees*; and endeavour'd to prove, that some stricter test of merit ought to be required of every candidate: but this is not the only thing to be complain'd of; for as these perfunctory exercises often confer *degrees* on the most worthless, who will conform to the prevailing opinions of the place; so, on the other hand, the same exercises, more rigidly perform'd, join'd with the strongest abilities, and most unsullied probity, will not intitle *some other* men to them, who think themselves obliged to dissent from their brethren in points of *speculation* or *practice*.

This is certainly blame-worthy in all publick nurseries, where learning and industry ought to be encourag'd, consider'd abstractedly from the caprices and differences of mankind in matters of *government* and *religion* — But I am to prove what I have asserted.

There is in the university of OXFORD (and, for aught I know, in CAMBRIDGE too) a dreadful register, call'd the BLACK-BOOK, (because no person, whose name is enroll'd in it, can stand for his *degree*,) which the *proctors*, for the time being, keep in their custody, and can put any body into it at whom, whether justly or not, they shall take offence. This was at first design'd to punish refractory persons and immoral offenders; but at present it is made use of to vent party spleen, and is fill'd up with *whigs*, *constitutioners*, and *bangorians*.

So long as the university has this rod in her hand, it is no wonder that *high-church* triumphs over her most *powerful adversaries*; nor can we be at all surpriz'd that *Whiggism* declines with the *constitution club* in OXFORD, when we behold people stigmatiz'd in

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in this *Black Book*, and excluded from their *degrees* for *ſoberly rejoicing upon king* GEORGE's birth-night, *and drinking his majeſty's health.*

Under the preſent *proctors*, we need be under no apprehenſions; *one* of whom (the reverend Mr. *Vizard*) I have the honour to know, and I know him to be a perſon of the moſt unbiaſs'd integrity and immoveable zeal againſt all ſorts of *tyranny* and *corruption*; he deteſts all *indirect* practices himſelf, and will not *join* with *thoſe*, who delight in plunder and rapine; his own hands are clean, and he will not communicate with the unclean: I doubt not that his colleague deſerves the ſame character; ſo that I am perfectly eaſy under their adminiſtration; but in other, leſs unpolluted hands, what miſchiefs and oppreſſions in the republick of learning may not ſuch a terrible *engine* bring forth?

But ſuppoſing that a perſon has the good fortune to live three or four years in the univerſity, without incurring the diſpleaſure of either of the *proctors*; yet if he has diſoblig'd any other perſon, who is a member of the *convocation*, his caſe is little better; every ſuch member having it in his power to deny any candidate his *grace* twice, without giving any reaſon for it; and if he can trump up any idle ſtory againſt him, (which is an eaſy matter,) he can put him by his *degree* for a whole year.

This is the moſt arbitrary method of proceeding in the world; for why ſhould it be in the power of any man to refuſe a perſon his *grace twice* (which is eſteem'd a ſcandalous thing upon the *candidate*) without any reaſon? This puts it into his power to wreak his malice upon whom he pleaſes, and deters all the juniors of the univerſity from differing in opinion or profeſſion from their *ſeniors*, who have ſuch an advantage over them. Indeed, no perſon can deny any one his *grace* the *third* time (which he muſt do, if he would exclude him from his *degree*) without giving a reaſon: but to whom, and in what manner does he give this reaſon? Not in a fair, open, and judicial

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judicial manner, before the perſon accus'd; but in a private chamber, or a cloſet, to the *vice-chancellor* and the two *proctors*, who are to acquaint the next *congregation* with it. Mean while, the accuſant is not known, nor has the party accuſed the liberty to diſprove what is charged upon him; but if the *vice-chancellor* ſays that a *man of veracity (vir fide dignus)* alledges ſuch or ſuch a crime againſt him, the *congregation* do not examine whether it be true, or not; but put it to the vote, whether, taking it to be true, the *candidate* ought to be ſuſpended from his *degree*, upon this account.

The *vice-chancellor* and *proctors* are not ſo much as oblig'd to demand the *objector's* oath; but, if they pleaſe, may take a man's bare word *(provided he be a man of veracity)* for any accuſation that is brought before them; they are ſworn not to diſcover the accuſer, nor can he be diſcoverd in the *congregation*, becauſe all perſons are obliged to *whiſper* their votes ſoftly in the *proctor's* ear, who goes round from one to another, and is ſworn alſo not to diſcover any body's vote.

From hence it appears that the *vice-chancellor* and the *proctors* have it very much in their power to keep any man from his *degree*, however innocent and deſerving, out of perſonal ill-will or party reſentments; there ſeldom being wanting ſome little ſcandal or another current upon every one in the univerſity, which, duly managed, will ſerve the turn. We have at preſent indeed ſo good a *vice-chancellor*, and ſuch good *proctors*, that I am ſure they would ſcorn to do any ſuch thing; but we have had wicked men in thoſe offices, (particularly in the *rump-times*,) and may, perhaps, one time or other, have wicked ones again; for which reaſon I ſhould be very glad to ſee this matter regulated, that perſons may no longer be ſubject to accuſations in this dark and clandeſtine manner, and that the road to *degrees* may lie equally open to all who deſerve them.

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The reaſon that is commonly urg'd, in juſtification of this practice of *condemning a man without trying him*, is very exquiſite; for, ſay they, if the *perſon ſuſpended* ſhould know who did him that ill office, he would in all likelihood bear malice againſt him, and watch for an opportunity to revenge himſelf. Perhaps ſo indeed; but why therefore are not all Proſecutions carried on in the ſame *ſnug* manner? or why ſhould miſchief enſue more in one caſe than another? For my part, I ſhould bear ten times more malice againſt a man who accuſed me wrongfully (as many men are) of *horſe-ſtealing* or *robbing* on the *highway*, than againſt any one who accuſed me of ſpeaking diſreſpectfully of ſome *ſcull* in the univerſity, or of drinking ſome *fanatical health*.

Several worthy gentlemen of the moſt plentiful eſtates have been accuſed of very heinous crimes, ſuch as *murder*, *rapes*, and the like, and upon a fair trial have been acquitted; yet I never heard of any dreadful conſequences upon this account, as that the *accuſers* or the *witneſſes*, in ſuch caſes, had their brains beat out, or their lungs pink'd for it: Whereas if, to prevent all danger of ſuch conſequences, the Oxford method was to be taken, and the *accuſed* were not to know his *accuſer*, nor have the liberty to invalidate what *any perſon of veracity* ſhould pleaſe to alledge againſt him either upon his *word* or his *oath*, I leave the *regent* or *non-regent maſters* of Oxford to conſider the conſequences.

The truth of it is, this method promotes the cauſe of High-Church, and is exactly agreeable to *eccleſiaſtical proceedings* in all countries.

It is alſo of no ſmall moment to *high-church*, that all the places of truſt, honour, and profit in the univerſity are annexed to that party; lectures, profeſſorſhips, and other valuable *fine-cures*, never fail to win the hearts of thoſe, who love plenty and idleneſs.

The *V— C——*'s court is likewiſe of ineſtimable benefit to the ſame *cauſe*; it was at firſt granted to the

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the univerſity for the advantage of the *church*, and has prov'd ever ſince a conſtant friend to it; unleſs for ſome time, under *Oliver Cromwell*, who *preſt* it into the ſervice of *Round-heads* and *Fanaticks*; but being ſore againſt the grain, it took the firſt opportunity to deſert them, and has claw'd them off for it ever ſince; it never ſpares a *whig* or a *presbyterian*, when it gets them into its clutches, but gripes them to death, or kicks them out of its territories.

Upon a publick night, juſt after king GEORGE came into *England*, ſome *Whigs* in OXFORD ordered a bonfire to be made before a tavern door, and the windows to be illuminated, deſigning to be loyal and merry; but immediately a great mob of ſcholars and others came hollowing and roaring king *J—s* for ever, down with the USURPER; they carried all the faggots away, broke the windows, and committed ſeveral other outrages; whereupon all the *Whigs*, whoſe names could be learnt, were cited into the *vice-chancellor's* court, and *fined* for *committing a Riot*; it being alledg'd, that *if they had not been there, or made a Bonfire, there would have been no Riot*; upon which an ingenious gentleman told them, in a ſpeech upon this occaſion, that *a man was riding over* Hounſlow-Heath *and was robb'd*; *from whence*, ſaid he, *I will argue that the man was guilty of the robbery himſelf, for if he had not been there, the robbery would not have been committed.*

The laſt thing which I ſhall mention, as a ſupport to the cauſe of *high-church* in the univerſities, is the power they have to *diſcommon town'smen*; whereby they keep the tradeſmen in awe as well as matriculated perſons; for if any ſaucy *blue apron* dares to affront any venerable perſon, either by talking freely of him, or defending the preſent *government*, all ſcholars are immediately forbid to have any dealings or commerce with him, until he asks pardon, and makes what other ſatisfaction the univerſity thinks fit to require.

I will

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I will conclude, as I begun, with obſerving, that nothing but its own intrinſick and unparallel'd abſurdity can poſſibly ever deſtroy a *cauſe*, which is ſo powerfully ſupported.

# TERRÆ-FILIUS. N° XLIV.

——— *Demetri, teque Tigelli,*
*Diſcipulorum inter jubeo plorare cathedras.* Hor.

SATURDAY, *June* 15.

TO TERRÆ-FILIUS.

*Oxford*, June 13. 1721.

SIR,

YOUR acceptance of the incloſed will very much oblige me. As it is partly levell'd againſt impertinent *civilities*, for fear of running into the ſame errors I am condemning my ſelf, I ſhall only aſſure you that I am, Sir,

*Your very humble ſervant,*

J. S.

COMPLIMENTS, as they are either the moſt obliging, or moſt ſhocking things in nature, require the readieſt wit and niceſt Judgment. One, who has ſeen the world, knows what is truly praiſe-worthy, and can in a handſome manner inſinuate to you, how

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how ſincerely he thinks you are ſo, will, in all probability, enjoy your good opinion as long as he lives. On the contrary, if a pedant or a coxcomb attempts your commendation, the fulſome extravagance of the one, and the odd ſtarch'd encomiums of the other, would procure him your eternal averſion.

If this be true in general of *compliments* made over a bottle, or a tea-table, it is much more ſo of thoſe printed *Douceurs* that paſs between authors and their betters, vulgarly call'd *dedications*. When the SPECTATOR or TATLER makes a valuable preſent of his works to a peer of the realm, all is decent, great, and modeſt; in the writer you ſee the complete gentleman; in the nobleman, the diſintereſted patriot. But when a coxcomb takes it into his head to commit his eſteem for you to the preſs, you have nothing but flowers of rhetorick, forſooth, nothing but metaphor and ſimile; right or wrong, he compares you to whatever is bright or beautiful in the creation. *Phœbe*'s pale creſcent, (in plain *Engliſh* the half-moon,) the planets, ſtars, and ſo upwards, have all of them ſomething or other to ſay to you.—As for the Sun, ſhould that eſcape him, 'twere a wonder.

The PEDANT, that other aukward paraſite, pulls you down his *Livy*, muſters up his *Cato*'s, his *Decius*'s, and *Fabricius*'s; and if he can happily find ſome little hint for a compariſon between his patron and an old *Roman*, with a great deal of learning and ſelf-ſatisfaction he proves them to be at leaſt couſin-germans. The beſt on't is, that whilſt this dauber is laying it on thick and threefold, he draws the parallel ſo wretchedly, and paints ſo little to the Life, that they reſemble no more than the *black roſe* on his hat does the blooming one on the tree. As to ſtile, you muſt not expect it: 'Tis flat, 'tis nauſeous, low, and inſipid; you are invited to Champaigne, and treated with curds and whey.

I ſhall give you two or three inſtances of theſe eccleſiaſtical *compliment-mongers*. The name of the firſt I have as entirely forgot, as, I doubt not, in a



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few years will be that of the ſecond. I can, however, produce the book, tho' at preſent I have it not by me: 'Tis a treatiſe on *the danger of ſin*. The reverend author dedicates it to Sir *Thomas Player*, a noted man in the time of that pious prince king CHARLES the *ſecond*, and gives the living and the dead a bout at cudgels after the following manner: "Three *Thomas*'s, ſays he, (theſe are his very words) "have been mighty famous in the world, *viz*. *Tho*- "*mas Aquinas*, *Thomas a-Becket*, and Sir *Thomas* "*Moore*. All three, continues he, were *Papiſts*, and "the two laſt notorious offenders againſt their king "and country. But! the Sir *Thomas* I addreſs to "is the trueſt of ſubjects, and the very beſt of *pro*- "*teſtants*." Bleſs us! ſee what 'tis to have had a lucky godfather! How unhappy were my poor brother and I, to be chriſten'd *James* and *Jeroboam!*— You'll ſeldom meet with a name-ſake of ours worth a farthing.

From this tom-fool proceed we to the ſecond, entitled *Joſeph*. To that name no one can object; the very beſt of men had it; whom poet *Jo* imitates juſt thus far, —— thro' the loyalty of his heart he would fain enſlave us all to *his king and maſter*.

'Tis very well known that a brave and noble lord did at the battle of *Blenheim* loſe his hand in the cauſe of liberty. This was certainly a circumſtance highly honourable for his lordſhip, and one that might be handſomely touch'd upon in a Dedication — Let's ſee how our bungler mumbles it: Even thus; He ſends him his mock-*Virgil*, and after having *Cæſar'd* and *Scipio'd* him *ſecundum artem*, tells him, that he could not in one reſpect compare him to *Æneas*, (in all other reſpects ſo like his Lordſhip;) nor apply that of *Virgil*.

—— *invictaque bello* dextera.

But this, adds he, is a circumſtance in his lordſhip's favour, and manifeſtly gives him the advantage. How

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How ſo? Does the *loſing of an hand* prove a ſuperiority either of *courage* or *conduct*? Or did *Virgil*, by that expreſſion, mean to compliment *Æneas* for *not being wounded*; a thing which may equally happen to the braveſt officer, or the moſt arrant coward? If the ſingle article of loſing an *arm* or a *leg* gives a man the precedence of *Æneas*, many a poor penſioner at *Chelſea College* hath an equal right to it with his lordſhip.

In ſhort, either this wretched tranſlator and bold competitor with *Dryden* did not underſtand the common conſtruction of his author; or, through a poverty of invention, was obliged to deſcend to the meaneſt of *quibbles*, to furniſh out a dull compliment to his noble patron.

Another of the ſame growth he makes to the univerſity. An orator of his dignity reſigning his Office, and taking leave of his very patient and partial auditors, might, one ſhould think, have congratulated them on the general harmony that reign'd amongſt them, the apparent reformation of manners, and vaſt advancement of learning, which had (of late years eſpecially!) ſo evidently rais'd their univerſity to a degree of reputation beyond that of all others.—Not a word on't. As if he had been in pay to ſome new inſurance office, as he was formerly to the old play-houſe, he adviſes them to keep dabbling on in mortar, and in moſt elegant *latin* gives you to know, that in *Oxford* there are very able maſons and underſtanding ſtonecutters.

In good faith, this is the only conſtruction I can put upon his words. When a teacher in *Iſrael*, and profeſſor in the univerſity can find nothing to commend in it but its meer outſide, its buildings, one muſt have a ſtrange opinion of its learning. But I appeal to his words themſelves. *Academiæ creſcentibus Ædificiis*, ſays he, *creſcant illi* (ii fiori poteſt) *eruditio ac virtus*. This is all he can ſay, as to its erudition or virtue; but as to its buildings, hear him—*Fauſtum quiddam profecto ſpondent*

*dent & ominantur tot nova quotidie, difficillimis temporibus (Anglice,* hard times!) *ſurgentia muſarum culmina, ut ſi vel menſes aliquot egerimus abſentes ab univerſitate, reduces pene hoſpites videamur, & ratione penitus diverſâ ab eâ quæ dictum illud olim uſurpabatur,* Oxonium quæras in Oxonio. *Portenti itaq; inſtar habendum, homines qui maximum præ ſe ferunt patriæ amorem (Anglice,* the friends of King *George*) *illud ipſum odiſſe ac deſpicere quod patriam præ cæteris honeſtat & exornat,* &c.

That is, *en & ecce,* my noble auditors! walk in, and ſee ladies, and gentlemen, are not theſe fine new painted altar-pieces and glaſs-windows! Have not we new chapels, and new quadrangles in abundance! Now who but fools and traitors can wiſh they were better inhabited?

With this pathetical invective does this voucher for Dr. *Sach—ll*'s blaſphemous quotations at his tryal, this right loyal chaplain to Sir *Con—e P—pps*, and the late lord *Bolinbroke*, conclude his immortal prelections.

One can ſcarce ſay which is moſt abſurd, the little malice of the creature's ſatire, or the meanneſs of his panegyrick. What! are there no living ornaments in *Oxford?* Are its inanimate, its freeſtone ones its greateſt glory? By this diſcourſe one would really think ſo. The new ſtructures you ſee are his chief topicks, and the greateſt part of his heavy compliments are wheelbarrow'd from the lime-kiln.

*Ben Johnſon,* (heavens! who can name them in the ſame day?) honeſt *Ben*, I ſay, was himſelf a bricklayer, and helpt his father-in-law to build *Lincoln's-Inn.* Had he made ſuch a ſpeech as this, I ſhould conclude he had done it out of gratitude to his old friend and acquaintance the trowel. But this little ſpitfire owing the firſt money he was ever maſter of to the ſucceſs of a ſtage-play, in memory of his former benefactors, ſhould have given his harangue the dramatick turn; ſhould have celebrated *Oxford* for the diverting interludes in private halls, tragicomical,

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mical battles between *reaſon* and *Ariſtotle* in her publick ſchools; and laſtly on the moſt excellent farces ſo frequently and ſo well performed in her convocation-houſe.

This in the neighbourhood of a theatre, and as a concluſion to a poetical lecture, had been proper to the place and ſubject. Here (alas!) he might have taken ſome little notice of poor TERRY, their *quondam Pantomime*. Here he might have proved how far, in his humble opinion, taking the oaths to ſome kings, *in difficillimis temporibus*, might be conſider'd as a downright comedy. Above all, he might here have ſhewn the near analogy between thoſe two top actors in the *Sheldon* and *Drury-lane* play-houſes, Mr. *William Pinkethman*, and the reverend Doctor *Del—e*; both in vogue for their oddities, both facetious droll perſons, and both (when they had wherewithal) deep *gameſters*.

There had been ſomething entertaining in this. But — *Oxonium quaras in Oxonio*, and ſuch old ſtuff! — Fie for ſhame! Are theſe the ſublime flights, is this the *inſigne recens indictum ore alio* of ſo eminent a poet? — 'Tis the common cant of every jacobite tapſter in *Oxford*. After having led *Hob* and *Dick* a dance through half a dozen ſpacious colleges, not forgetting the nick-nackatory by the way, he lugs them to the alehouſe. And now what think'ſt, ſays he? Are not theſe whigs (with a pox to 'em) precious raſcals, to run down ſuch a fine place *as ours* is? Ay, to be zure, quoth *Hob* — Fine Pleace! — Udzooks, I believe 'tis the hugeſt varſity alive. Lawd, Lawd, *Dick*, what ſhall's zay to our *Kate* for leaving her at whome!

Hundreds of theſe admirers has our *alma mater* procured herſelf by her fine gown and petticoat; lovers, who knew no more of her good or bad qualities, than poor *Hob* did of the *Dorick* or *Corinthian* order, when he was gaping at her buildings.



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I am, I thank heaven, as zealous for the honour of my country as any man living. But when I hear it extoll'd for what I am ſatisfied is not true, I am as ready to give up the wrong notion, as the ignorant are greedy to embrace, and obſtinate to retain it. Now to perſiſt in it, as moſt people do, that ours is the moſt loyal and moſt learned univerſity in the world, purely becauſe it hath the ſtateſieſt fabricks, is juſt as if one ſhould argue, that the King of *Spain* is the ſincereſt proteſtant in *chriſtendom*, becauſe the *Eſcurial* is the largeſt palace in *Europe*.

*Oxford*, I preſume, might with more juſtice be celebrated for the conſtant reſidence of its profeſſors; for their aſſiduity, affability, communicative tempers, and daily lectures in their reſpective ſchools. But as that would be entering on a new ſubject, I muſt refer it to another paper, and in the mean time once more ſubſcribe my ſelf, Sir,

*Yours*, &c.

Jeroboam Standfaſt.

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# TERRÆ-FILIUS. N° XLV.

*Placari nequeunt, niſi hauriendum ſanguinem laniandaque viſcera noſtra præbuerimus.* Liv.

WEDNESDAY, *June* 19.

*To the Author of* TERRÆ-FILIUS.

*June* 17. 1721.

SIR,

ONE part of the hiſtory of my life falls properly under your cogniſance; and as it is the firſt, and perhaps the laſt trouble I ſhall ever give you, I hope you will not refuſe me a place in your paper.

About *five* years ago I was elected from a publick ſchool in LONDON to a certain college in OXFORD; of which, according to the foundation of it, after a probation of *three* Years, I was to be admitted *actual fellow*; but you will find in the ſequel of my caſe, that I was ſo unfortunate as to be, or eſteem'd to be ſo ſingular and unexampled in my conduct, that I am the only perſon for theſe many years, who has forfeited his *fellowſhip* for male-behaviour.

It happen'd unlukily, that I was elected at a time when the northern rebellion was not quite extinguiſh'd, and when the paſſions of all people were inflam'd on one ſide or the other; I was one of thoſe unfledg'd politicians, who thought myſelf oblig'd, in this turbulent conjuncture, to make an open

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open confeſſion of my political faith; and to exert my ſelf, as conſcience, forſooth, miſguided me, in the defence of my king and country. My zeal upon this occaſion was ſo ſtrong upon me, that whilſt I continu'd at ſchool, inſtead of getting my leſſon, I us'd to hold frequent diſputes with ſeveral of my diſaffected ſchool-fellows, upon *liberty* and *property*, and the *proteſtant ſucceſſion*; all which I thought glorious topicks in thoſe days: I was alſo a great admirer of the *flying-poſt*, and read multitudes of pamphlets, which were publiſh'd on the *whiggiſh* ſide; by which means I became ſo conſiderable a diſputant, that I thought my ſelf a match for any *Jacobite* in the kingdom.

Warm with this fanatical zeal, I went to *Oxford*; and to a college the moſt remarkable in *Oxford* for as violent a zeal on the contrary ſide: This I was ſoon convinc'd of; for I had not been there an hour, before king *J—s* the *Third*, the duke of *Ormond*, my lord *Bolingbroke*, *Mar*, and ſeveral other ſuch-like healths, together with *confuſion to the uſurper*, (mentioning his name,) and a *ſpeedy reſtoration* to the *rightful heir*, were propos'd in a large company, and paſſed currently round the table. When they came to my turn, I declin'd them, and deſir'd to be excus'd, alledging, that as I was obliged in a ſhort time to *abjure* the *pretender* in the moſt ſolemn manner, I could not juſtify drinking his health, (much leſs his *reſtoration*,) nor the health of any of his rebellious adherents; and therefore begg'd leave in his room to drink king GEORGE. But I was told roundly, that *it was an affront to the company*; *and that I* ought *to drink what was propos'd to me*: This, you may be ſure, occaſion'd a diſpute upon *politicks*; in which I got vaſtly the worſt of it in *numbers*, whatever I might do in *Argument*; however, if they confuted me, they did not convert me; nor could they, with all their united logick and lungs, make me believe, that there was no harm in ſwearing to a king whom they thought an *uſurper*; nor in *abjuring*, in the moſt

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ſolemn terms, a perſon who, in their opinion, was poſſeſs'd of all the *right* that God could inveſt him with.

Theſe diſputes were renewed almoſt every night with more heat and violence on both ſides, and extorted from me (in the ſincere indignation of my heart againſt ſuch principles and ſuch practices) ſeveral warm expreſſions, which rendered me obnoxious to the greater part of the college, and particularly to the *preſident* and *ſenior fellows*.

I was, in their language, a *turbulent*, *contumacious*, *ungovernable* wretch, an undutiful ſon of the univerſity; in my own conſcience, an honeſt lad, a deteſter of perjury, and an unfeigned lover of king GEORGE and the *proteſtant ſucceſſion*.

Not long after this, the famous controverſy between the biſhop of *Bangor*, Dr. *Snape*, and others, broke out; in which, from the beginning, I unhappily embark'd my ſelf, and with great freedom, from time to time, declar'd my ſentiments of thoſe matters, which I thought to be the ſentiments of every conſiſtent *Proteſtant*, and of every *ſenſible man* in the world. This engaged me in other diſputes, with ſeveral orthodox perſons, about *religion* and the *church*; in which I fared juſt like the reſt of my brethren, who defended the *biſhop*, gaining thereby a great deal of ill-will, and a great deal of *calumny*; I was before *turbulent*, *contumacious*, &c. but now I was an *Arian*, an *Infidel*, or an *Atheiſt*, nay, ſome went ſo far as to call me a *Presbyterian*.

I was beſides a member of the *conſtitution-club*, and ſuſpected to be the author of ſeveral *poems* and *pamphlets*, containing bitter reflections upon the *clergy*, the *univerſities*, and the *pretender*, which ſtill aggravated the malignity of my character, and procur'd to me the fatal reſentments of my *ſuperiors*, who now gave me over, as a confirm'd *reprobate*, of whom they had no *hopes*.

In this odd, unpolitick manner, did I conduct my ſelf, during the *three* years of my probation; and tho'

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tho' the *head* of the college was ſo kind as frequently to admoniſh me of the *danger of my ways*; and conjure me, with a fatherly affection, to *turn* from them, and *live*; yet I was ſo much blinded with *oaths*, *conſcience*, and I know not what, that I ſtill continu'd in open *rebellion* againſt the *univerſity* and the *church*, by adhering to king *George* and the *proteſtant religion*.

Amputation therefore was judg'd by ſome of them to be the only method that could be uſed with ſo deſperate a malady; but as all ſurgeons will not come into ſuch ſevere operations, where there is not the utmoſt neceſſity, it was not without ſome artifice that the *preſident* carried his point ſo well as he did, which was not ſo well as he would have done it; for tho' out of *fourteen* he prevail'd upon *ten* to vote againſt me (which is majority enough in conſcience) yet he would willingly have excluded me, *nemine contradicente*, to blaſt my reputation entirely; and with that intent gave it out long before the day of trial came, *that he would ſet a mark upon every one who voted for me*.

I do not, dear TERRY, ſend you this account in order to raiſe your compaſſion towards *me*; perhaps I do not deſerve it; for I have ſeen ſo much of the world now, that I make it a doubt whether a man ought to be pitied for ſuffering in defence of *any party whatſoever*.

At leaſt, my zeal in theſe matters is ſo much abated ſince that time, that I ſhould have, long ago, forgiven and forgot all the hard uſage I experienced upon *party accounts*, had I only (who ought only) experienc'd it; but you ſee, that *four* gentlemen, by ſhewing too much candour for me, were *marked* out for *vengeance* and *perſecution*; nor did the tyrannical *preſidents* barely threaten to ſtigmatize theſe men, but has already fulfill'd his ſevereſt promiſes with the ſubverſion of *antient cuſtoms*, and the violation of *poſitive ſtatutes*.

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One of theſe gentlemen having long ago diſtinguiſh'd himſelf by the ſame principles which I eſpouſed, he cannot ſuffer more for voting for me, than he did before upon the ſame account: but the caſe of the other *three* is very remarkable, they being all at that time in the favour of the *preſident*, of different opinions from me, and by their principles (according to the common cuſtom of the world) rather *prejudic'd* againſt me than for me: But they acted according to conſcience, and not according to *party*; they might perhaps judge too favourably of me, but they judged according to the beſt of their knowledge; they would not lend their aſſiſtance to my ruin, for not agreeing exactly with them in matters of ſpeculation and indifference; nor would they believe what every malicious tongue reported againſt me *without evidence*.

It is worth mentioning that one of theſe *three* (thus unprejudiced in my favour) was *dean* of the college for moſt part, and eſpecially the latter part of the term of my probation; that his office made him the beſt *judge* of my behaviour, how I had performed the *exerciſes* and obſerved the *prayers*, and other rules of the college; all which he declared I had done regularly, and without exception.

But all this did not ſatisfy the revengeful *preſident*, and the abandoned proſtitutes, his creatures; they thought it reflected upon them that I had ſo good a teſtimony on my ſide, and were reſolved to revenge themſelves on thoſe perſons, who, in ſome meaſure, juſtified my character, though they could not preſerve my *fellowſhip*.

Within half a year after my excluſion, one of the beſt *livings*, which belongs to that college, dropt, and according to *ſeniority*, which uſed to be the rule in theſe caſes, deſcended to one of theſe gentlemen; but to ſhew that they were reſolved to keep their word, they gave it to a reputed *whig* (who did not appear for me) rather than to *him*; ſo implacable is the

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the malice of theſe men, that to gratify it, they will ſtick at nothing, not even the preferring of a *Whig* to a *Tory*.

The other *two* have been both refuſed the *teſtimonium* of the college to recommend them for holy *orders*, though they deſerve it infinitely more than multitudes (whom I could name) to whom they have lately granted it; indeed they refuſe it to no body (though ever ſo ignorant or immoral) who idolizes them; *one* of theſe gentlemen has ſince obtained it, but the other is ſtill deprived of it, and ſuffers, beſides, ſeveral oppreſſions of *another nature*.

It is, Sir, in defence of theſe unhappy gentlemen, and to expoſe ſuch arbitrary and inhuman meaſures as have been taken againſt them, that I give you this trouble; you will eaſily ſee the *hardſhip* of their caſe, and diſtinguiſh between *me* (who perhaps may be guilty of every thing laid to my charge) and *theſe* who voted for me, ſuppoſing me to be *innocent*.

Where is the freedom of ſuffrages in this, or in any other caſe, if perſons are to be brow-beaten by a tyrant, and told, *Vote ſo, if you dare! I'll ſet a* mark *upon you, and take care that you ſhall have no* livings, *nor* offices, *nor* pupils, *nor* teſtimoniums *in* MY *college! You have liberty, gentlemen, to vote as you pleaſe; but look to it, I have the power in my hands, and wo be to him that dares to diſoblige me!*

This is a *negative voice* with a witneſs; for any *head* of a college, who has poſſeſſed himſelf of this power, by corrupting to his own purpoſes a majority of the *fellows*, (in colleges where all the *fellows* are upon an *equality*,) or a majority of the *ſenior fellows*, (in colleges where the adminiſtration is lodg'd in their hands,) is the moſt arbitrary tyrant upon earth; he bribes one part of his *fellows* in order to domineer over the reſt, who muſt either ſubmit to be oppreſs'd in this manner, or to be expell'd and give place to thoſe that will; he cares not what he does, to indulge his pride or reſentment, becauſe he knows he can do any thing with impunity, and generally

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nerally without cenſure; for if any body complains of his tyrannical actions, ſo that it reaches his ears, he will make him, as the ſaying is, complain *for ſome purpoſe.*

This, ſir, is the caſe of the perſon, of whom I have been ſpeaking; he always keeps a majority of votes under his girdle; and by that means commits all the acts of violence, fraud, tyranny, and oppreſſion, that either his pride or his malice can inſpire.

In the preſent inſtance, *four gentlemen* are *mark'd* out to fall his ſacrifice, for giving *one* diſobliging vote; ſeveral others, who had no votes, have been forc'd to break off old friendſhips, or conceal them; To mention my name is a crime; but to write to me, or be in my company, is *capital*; nay, it has been required of one perſon, as a teſt, before he could obtain his DEGREE, to declare *that he abhorr'd my* perſon *as well as my* principles.

I am the leſs concern'd about this, becauſe I am inform'd from hiſtory, that the ſame unrelenting, demoliſhing ſpirit reigns in all *monkiſh* ſocieties; and becauſe it is a never-failing obſervation, *That as free as prieſts of this ſort are in forgiving ſins committed againſt other people, they never forgive any injuries nor affronts upon themſelves.* I am,

SIR,

*Your hearty friend and well-wiſher,*

N. A.



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# TERRÆ-FILIUS. Nº XLVI.

*In* Cute *curandâ plus æquo operata Juventus.*
Hor.

SATURDAY, *June* 22.

HAVING ſpoken pretty freely, in a former paper or two, of OXFORD *manners*, I find that I have given great offence to a large body of *fine gentlemen* there, call'd SMARTS, one of whom reprimands me in the following letter lately received, which is valuable for ſeveral expreſſions, which I have ordered to be printed in a different character.

*To* TERRÆ-FILIUS.

Mr. Prate-apace. *Chriſt-Church College, July* 1.

*AMongſt all the vile traſh and ribaldry with which you have lately poiſoned the publick, nothing is more ſcandalous and ſaucy than your charging our univerſity with the want of* civility *and* good manners. *Let me tell you, Sir, for all your haſte, we have as* well-bred, accompliſh'd *gentlemen in* OXFORD, *as any where in* Chriſtendom; *men that dreſs as well, ſing as well, dance as well, and behave in every reſpect as well, though I ſay it, as any men under the ſun. You are the firſt audacious* Wit-wou'd *that ever called* OXFORD *a boorish, unciviliz'd place: And,* demme, *Sir, you ought to be* hors'd *out of all good company for an impudent* praggiſh Jackanapes. OXFORD *a boorish place! — poor wretch! I am ſorry for*

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*for thy ignorance. Who wears finer* lace, *or better* linnen *than* Jack Flutter? *who has handſomer* tie-wigs, *or more faſhionable* cloaths, *or* cuts a bolder boſh *than* Tom Paroquet? *Where can you find a more handy man at a Tea-Table than* Robin Tattle? *Or, without vanity I may ſay it, one that plays better at* Ombre *than him, who ſubſcribes himſelf an enemy to all ſuch pimps as thou art,*

Valentine Frippery.

That my readers may judge the better of Mr. *Frippery*'s letter, I will give them a ſhort deſcription of the man himſelf. He is a SMART of the firſt rank, and is one of thoſe who come, in their *academical undreſs*, every morning between *ten* and *eleven* to *Lyne*'s coffee-houſe; after which he takes a turn or two upon the *Park*, or under *Merton-Wall*, whilſt the dull *regulars* are at dinner in their hall, *according to ſtatute*; about *one* he dines alone in his chamber upon a *boil'd chicken*, or ſome *pettitoes*; after which he allows himſelf an hour at leaſt to dreſs in, to make his afternoon appearance at *Lyne*'s; from whence he adjourns to *Hamilton*'s about *five*; from whence (after ſtrutting about the room for a while, and drinking a dram of citron) he goes to chapel, to ſhew how genteely he *dreſſes*, and how well he can *chaunt*. After prayers he drinks Tea with ſome celebrated *toaſt*, and then waits upon her to *Mauldin* Grove, or *Paradiſe-Garden*, and back again. He ſeldom eats any ſupper, and never reads any thing but *novels* and *romances*.

When he walks the ſtreet, he is eaſily diſtinguiſhed by a ſtiff *ſilk gown*, which ruſtles in the wind, as he ſtruts along; a *flaxen tie-wig*, or ſometimes a long *natural* one, which reaches down below his rump; a broad *bully-cock'd hat*, or a *ſquare cap* of above twice the uſual ſize; *white ſtockings*, thin *Spaniſh leather ſhoes*; his cloaths lined with tawdry ſilk, and his ſhirt *ruffled* down the *boſom* as well as at the *wriſts*. Beſides all which marks, he has a delicate



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jaunt in his *gait*, and ſmells very *philoſophically* of eſſence.

This is a true deſcription of my correſpondent; and I leave the reader to judge, whether this is properly good *breeding*, or ridiculous grimace, and inconſiſtent *college foppery*. There is not, I agree with Mr. *Frippery*, a deficiency of this ſort of politeneſs in OXFORD; but a man, in my opinion, may be very *ill-manner'd* under a *ſilk gown*, and do very uncivil things, for all he wears *lawn ruffles*. For inſtance, why may not one of theſe *well-dreſs'd* ſparks *damn all* ſtrangers, *or knock them down*, (provided he has a mob to defend him,) as well as a *ragged ſervitor* of *Jeſus*, or an *half-ſtarv'd ſcholar* of *St. John's*? Is he ever the *better bred* for being *better clad*? Or do *good manners* conſiſt in *tufts* or *ſilk ſtockings*? — That a gay ſuit of *cloaths* often hides a *bad skin*, and that a *light wig* ſets off a dirty countenance, I am well enough convinc'd; but that they can hide too a multitude of *rudeneſſes* and *ill manners*, or atone for them, is what I never yet read either in *holy ſcripture*, or *profane philoſophy*. I ſhould not, for my part, like a *kick of the breech* ever the better for having it from a *red-topt* ſhoe; nor do I think that a *broken head* would ſmart the leſs, tho' it were to be done with a *clouded cane*.

I know it is an hard thing to make any of my wary readers believe that *beaux* can be quarrelſome; but I can aſſure them, upon the word and honour of an *Engliſh* author, that *five* or *ſix* years ago, ſome *twenty* or *thirty* of theſe *Oxford ſmarts* did actually frighten *three* or *four* poor-ſpirited *foreigners*, and kick a *presbyterian parſon* out of a coffee-houſe.

My dear friends the *ſmarts* have another very ſcurvy trick. Would they be content to be *foppiſh* and *ignorant* themſelves, (which ſeems to be their ſole ſtudy and ambition,) I could freely forgive them; but they cannot forbear laughing at every body, that *obeys* the *ſtatutes*, and differs from them; or (as my correſpondent expreſſes it, in the proper dialect of the place)

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place) that does not *cut as bold a boſh* as they do. They have *ſingly*, for the moſt part, very good *aſſurances*; but when they walk together in *bodies*, (as they often do,) how impregnable are their *foreheads?* They point at every ſoul they meet, laugh very loud, and whiſper as loud as they laugh. *Demme*, Jack, *there goes a prig! Let us blow the puppy up* — Upon which, they all ſtare him full in the face, turn him from the wall as he paſſes by, and ſet up an *horſe-laugh*, which puts the *plain, raw novice* out of countenance, and occaſions great triumph amongſt theſe *tawdery deſperadoes*.

There is, I confeſs, one thing in which the aforeſaid *gownmen* are very *courtly* and *well-bred*; I mean in paying their debts: for you are not to ſuppoſe that they wear all this rich drapery at their own proper coſts and charges; all the SMARTS in OXFORD are not *noblemen* and *gentlemen-commoners*, but chiefly of a meaner rank, who cannot afford to be thus *fine* any longer than their *mercers, taylors, ſhoe-makers*, and *perriwig-makers* will *tick* with them; which now and then laſts *three* or *four* years; after which they bruſh off, and return, like meteors, into the ſame obſcurity from whence they aroſe.

I have obſerved a great many of theſe *tranſitory ſoplings*, who came to the univerſity with their fathers (ruſty, old country farmers), in linſey-wolſey coats, greaſy ſun-burnt heads of hair, clouted ſhoes, yarn ſtockings, flapping hats, with ſilver hat-bands, and long muſlin neckcloths run with *red* at the bottom. A month or two afterwards I have met them with *bob-wigs* and *new ſhoes, Oxford-cut*; a month or two more after this, they appear'd in *drugget cloaths* and *worſted ſtockings*; then in *tye-wigs* and *ruffles*; and then in *ſilk gowns*; till by degrees they were metamorphoſed into compleat SMARTS, and damn'd the old country *putts*, their fathers, with twenty foppiſh airs and geſticulations.



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*Two* or *three* years afterwards, I have met the ſame perſons in *gowns* and *caſſocks*, walking with demure looks and an *holy leer*; ſo eaſy (as a learned divine ſaid upon a *quite different occaſion*) is the tranſition from *dancing* to *preaching*, and from the *bowling-green* to the *pulpit!*

To conclude, OXFORD daily increaſes in *fine cloaths* and *fine buildings*; never were *brick-layers*, *carpenters*, *taylors*, and *perriwig-makers* better incouraged there; every day diſcovers a new *faſhion*, or a new *ſtone-wall*. And if you will ſtill ask whether *good manners* and *learning* increaſe proportionably, I have a very good anſwer to give you — *Non omnia poſſumus omnes.*

*N. B.* In imitation of the learned Dr. *Fiddes*, author of the apology for the duke of *Buckinghamſhire*'s epitaph, in anſwer to a *free-thinker*, *Terræ-Filius* thinks fit to declare, that he wrote the letter from *Valentine Frippery* himſelf, in order to introduce his thoughts upon this ſubject the better.

TERRÆ-

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# TERRÆ-FILIUS. Nº XLVII.

*Neglectis urenda filix innascitur agris.* Hor.

WEDNESDAY, *June* 26.

I Design in this Paper, according to a former promise, to present the reader with a sample of the statutes of the university of OXFORD, with some remarks upon them, and how they are observ'd.

The *first* (*a*) statute relates to *terms* and *vacations*, appointing when they shall begin, and when end; it also appoints *publick prayers* at *St. Mary's*, and a *latin sermon* at the beginning of every *term*. All which *are tolerably observ'd.*

As is likewise the (*b*) *second*, which relates to *matriculation*, the *fees*, *ceremonies*, and *conditions* thereof.

There is a (*c*) statute which requires all scholars to be admitted into some *college* or *hall*; and forbids them to *board* or *lodge* in any *private house* (without the special leave of the *chancellor* or *vice-chancellor*) under the penalty, that whilst they shall so *board* or *lodge*, they shall not enjoy the privileges of the *university*; and that, if they grow contumacious, they shall be *imprison'd*, or *banish'd*, at the discretion of the *chancellor* or *vice-chancellor*.

Indeed

(*a*) Tit. I. Sect. 1. (*b*) Tit. Sect. 2. (*c*) Tit. III. Sect. 1.

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Indeed I never knew any ſcholar *board* at a *private houſe*; but I have known them to *lodge* in *private houſes*, without either the *chancellor* or *vice-chancellor's* leave; nor did I ever hear of any *ſcholar's* being *impriſon'd*, or *baniſh'd*, or otherwiſe puniſh'd upon that account.

The ſame (*d*) ſtatute appoints what ſort of perſons the *tutors* ſhould be; and ordains, that no perſon ſhall be a *tutor*, who has not taken a *degree* in ſome faculty, and is not (in the judgment of the *head* of the *college* or *hall*, to which he belongs) a man of *approv'd learning*, *probity*, and *ſincere religion*.

I am afraid all the *tutors* in OXFORD cannot ſtand this teſt; but as the *heads* may plead, that they were *miſtaken* in their *judgment*, I cannot charge them with an actual violation of this ſtatute.

Next to theſe ſucceeds a number of (*e*) ſtatutes concerning the *publick lecturers* in all faculties; appointing, with the utmoſt exactneſs, *where* they ſhall read, *when* they ſhall read, *what* they ſhall read, *how* they ſhall read, and *to whom* they ſhall read.

All theſe (as I have frequently obſerved) are almoſt totally neglected; out of *twenty* publick lectures, not above *three* or *four* being obſerved at all, and they not ſtatutably obſerved; for the *auditors*, who belong to the ſame college with the *lecturer* in any faculty, do not wait upon him to the *ſchool*, where he reads, and back again, as they ought to do; ſo far from it, that not one in ten goes to hear theſe lectures, nor do they (who do attend) *take down what they hear in writing*; neither do they (I believe) *diligently read over the ſame author at home, which the* publick profeſſor *undertook to explain*; nor are perſons puniſh'd (as the *ſtatutes* require) for any of theſe omiſſions.

After theſe follows another long train of *ſtatutes* about taking of *degrees*, which, in my papers upon that

(*d*) Sect. 2. (*e*) Tit. IV. Sect. 1, 2, 3, 4, &c.

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that *ſubject*, and upon *diſputations*, I have proved to be equally neglected or inſignificant.

I paſs therefore to the (*f*) ſtatute, which ordains a *publick act* to be kept every year. This is now in a manner quite worn out; for, of late, there has not been a *publick act* above once in *ten* or *twelve* years; and then only upon extraordinary occaſions, ſuch as a *reſtoration*, or ſome *triumph of the church*; the laſt that we had was upon the *glorious peace* in 1712. an *Æra* which the *univerſity dons* were reſolved to commemorate, even at the expence of *obſerving their ſtatutes*.

But they would not, however, be too punctual in performing their duty; and therefore ſtopt the mouth of *Terræ-Filius* (who is a *ſtatutable* orator at at this ſolemnity) having intelligence that he deſign'd to utter ſomething in derogation of the reverend Mr. *Vice-chancellor*.

To confeſs the truth, there is one (*g*) ſtatute, intitled, a ſtatute to *ſuppreſs calumny in the exerciſes perform'd at theſe times*, which is rigidly obſerv'd, very few of my predeceſſors having eſcaped expulſion upon theſe occaſions; for it is provided by this ſtatute, that if any perſon ſhall revile the *government* of the *univerſity*, or any *private man's reputation* with *reproaches*, *ſcoffs*, *or ungenteel jeſts*, or *only diſcover an* inclination *of doing it*; *he ſhall be convened before the* vice-chancellor, *as a diſturber of the publick peace*, *and be puniſh'd as he ſhall think fit*, *with* impriſonment, publick recantation, or expulſion.

From hence let the reader judge, what a dangerous poſt ours is, tho' *truth* is never ſo plainly on our ſide.

The next ſtatute I ſhall mention, is that which enjoins the *hebdomadal meeting* of the *heads* of *colleges* and *halls*, by which, "They are "obliged to aſſemble together at ſome fix'd place, "every

(*f*) Tit. VII. Sect. 1. (*g*) Tit. VII. Sect. 2. *De compeſcendis Contumeliis in Exercitiis veſperialibus & Comitialibus.*

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" every *Monday* throughout the year in vacation-" time as well as in term-time, to conſult the wel-" fare of the univerſity, and to inquire whether the " ſtatutes and cuſtoms of it are regularly obſerved." I am afraid my friends the *ſculls* do not obſerve this ſtatute ſo well as they ought, though it was recommended to them by that pious prince (for whom we ought to retain ſo great a veneration) king *Charles* the firſt.

The (*h*) *ſtatute concerning ſcholaſtick habits* injoins all perſons (except the ſons of lords who have votes in parliament) to wear cloths of a *black or dark brown* colour, and to avoid every thing that ſavours of pride or luxury; particularly it forbids them to *wear their hair too long*, or to *curl* it. I leave it to thoſe *ſmart* gentlemen, who frequent *Lyne's coffee-houſe* in *ſilk gowns, tye-wigs, hats*, and *ruffles*, (as mention'd in my laſt.) whether this ſtatute is duly obſerved.

We come now to the (*i*) ſtatute concerning the *reſpect which* juniors *are to ſhew to their ſeniors*; according to which every *undergraduate* is bound to pay all becoming deference to a *batchelor of arts*, as *by giving him the upper place, when they happen to be in company together; by going out of the way when he meets him in the ſtreet; by pulling off his cap at a due diſtance, and ſaluting him very reverently*; in like manner a *batchelor of arts* is to reſpect a *maſter of arts*, and a *maſter of arts* a *doctor*.

This ſtatute is ſtill obſerved by *undergraduates* towards the *doctors* and *maſter-fellows* of their own *colleges*; but in the univerſity it is almoſt totally diſuſed.

There is alſo a (*k*) ſtatute that no *ſcholars* (eſpecially the *juniors* and *undergraduates*) *ſhall ramble idly about the* city *or* ſuburbs, *nor be ſeen in the* ſtreets, *nor in the* publick market, *nor at a place near* Carfax

(*h*) Tit. XIV. Sect. 1. (*i*) Tit. XV. Sect. 1.
(*k*) Tit. XV. Sect. 2.

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Carfax, *called* Penniless Bench, *nor in the shops of any* townsmen *or* mechanicks. But if this statute was observed, I desire to know how it comes to pass that there is such a numerous body of men in OXFORD, called *lingerers* and *loungers*.

There is another *(l)* statute that no *scholars* whatsoever shall be present at the *sessions* or *assizes*, either of the *city* or *county*; which is as much neglected as any of the rest; though I cannot see any great harm in it, only that it is the breach of a statute.

There are also *(m)* statutes to prohibit all scholars, of what kind or *degree* soever, from frequenting *townsmen's* houses by day or by night; and particularly from frequenting any *inns*, *cooks-shops*, *taverns*, or other publick-houses within the university, or the precincts thereof, in which *wine*, or any other liquor, or *tobacco* is commonly sold, under very severe penalties, especially if the person so offending is a TUTOR.

I am at a loss to determine whether the observation of these statutes is more neglected than they are unreasonable; but this I can say, that if they are good statutes, the *young men* are not the greatest offenders herein.

The last *(n)* statute I shall mention, and I think the best of the whole cargoe, is that against prohibited GAMES; part of which I beg leave to quote in the very words. It begins in this laudable manner:

*Statutum est, quod scholares*, cujuscunque conditionis, *abstineant ab omni lusus genere, in quo de* pecunia *concertatur, veluti a lusu* talorum, alearum & chartarum pictarum, *nec non a lusu* globorum *in privatis oppidanorum areis, hortisque; nec hujusmodi publicis lusibus, per* statuta regni *prohibitis, interfint.* In *English* thus:

*It*

*(l)* Tit. XV. Sect. 3. *(m)* Tit. XV. Sect. 4, 5.
*(n)* Tit. XV. Sect. 7.

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*It it decreed that all ſcholars,* of whatſoever condition, *ſhall abſtain from all ſorts of games, which are play'd* for Money, *as* Dice and Cards; *and alſo from* Bowls *in the private bowling-greens, or gardens of any townſmen; nor ſhall they be preſent at any ſuch games, as are prohibited by the* laws of the land.

Such a ſtatute as this ſhews the wiſdom of its authors, who juſtly concluded, that the toleration of *gaming* would be of the utmoſt ill conſequence in a ſeminary of learning; that it would encourage the *young men* not only to miſpend their time, and neglect their ſtudies, but to ſquander away their money, and perhaps ruin themſelves; and that it might (tho' ſuch a thing is very unlikely) intice ſome of the *old ones* to embezzle the publick money of the univerſity, which is intruſted in their hands, to gratify this deſtructive appetite. To ſay that conſcience, or honour, or common honeſty would reſtrain them, is nonſenſe; nothing can reſtrain a *thorough-bred gameſter*; all ties and obligations give way to this agreeable *itch of the elbow*.

This therefore is an excellent ſtatute. I wiſh I could ſay that it was tolerably obſerv'd; for of late years the ſpirit of *gaming* has no where prevailed more than in *Oxford*, and (what is more remarkable) amongſt the *ſeniors* of the univerſity. I cannot indeed ſay that the univerſity has had very *great loſſes* upon this account, becauſe I do not hear that ſhe complains. But if *gaming* had no other ill conſequences than the ſetting of a bad example to the *youth* there, it ought for that reaſon only to be reſtrained; for according to the poet,

*Si damnoſa ſenem juvat alea, ludit & hæres*
*Bullatus, parvoque eadem movet arma fritillo.*

The ſame ſtatute prohibits them alſo from *hunting deer*, *hares*, or *conies*, with *dogs* of any kind, *ferrets*, *nets*, or *toils*; and from carrying *guns* or *croſs-bows*, or uſing *hawks*; which is alſo frequently violated;

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ated; but this does not give me half ſo much uneaſineſs as the *box* and *dice*; for what ſignifies a little *poaching*, or the *robbing of an hen-rooſt* now and then, to the infinite evils which *gaming* is ſeen every day to produce?

To conclude; if any one will give himſelf the trouble to look into ſerjeant MILLER's account of CAMBRIDGE, he will find, that the ſame neglect of ſtatutes is complained of there, and that the ſame *reformation* is wiſh'd for by all impartial judges, and true lovers of learning.

# TERRÆ-FILIUS. N° XLVIII.

*Ut propius ſpectet* lacrymoſa *poemata* puppi.
Hor.

SATURDAY, *June* 29.

*To* TERRÆ-FILIUS.

SIR,

IN my laſt I gave you, from the concluſion of his *lectures*, a ſpecimen of Mr. *Tr—p*'s polite *latin*, and great skill in *compliments*. Give me leave, from ſome paſſages in his *Abra-mule*, to furniſh you with a few inſtances of his excellent judgment in *poetry*. From above five hundred blunders in that applauded tragedy I ſhall pick out three or four of the moſt egregious, and take the liberty to make my remarks upon them. In the firſt place then,



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The grand ſeignior is ſuppoſed in the play to have loſt *Buda*, and great part of his richeſt territories. This ſhameful campaign being over, *Pyrrhus*, his viſier, returns to *Conſtantinople*; where at firſt he is a little brow-beaten; but upon his producing a paper in his juſtification, ſign'd by the chief officers of his army, (which if a ſoul of them had refus'd to have ſet his hand to, he had been ſtrangled on the ſpot: Upon this ſorry proof of his Innocence, I ſay) that fool his maſter forgives him, embraces him heartily, and ſtruts off the ſtage with this prepoſterous rant,

—— *Whilſt* Pyrrhus *ſhines in arms,*
*My wide dominions* ſhall the world o'er-run,
*And my pale creſcent brighten to a ſun.*

Fain would I be inform'd by any muſſulman alive (except the *mufti*, whoſe word I won't take for a braſs farthing) whether this be really their logick in the ſeraglio. This general of mine, quoth the ſultan, could not ſave me a ſingle town; *ergo*, he'll be ſure to conquer me *the whole world*. He is not ſo great a rogue as he was repreſented to be; *ergo*, he'll make me a great, great emperor.

*My wide dominions ſhall the world o'er-run,*
*And my* pale-creſcent *brighten to a* ſun.

To underſtand this *pun in heroicks*, (for *Bays* himſelf never made a better,) you muſt call to mind that a *half-moon* is the *Turkiſh* arms. Pray carry that along with you, and let us lay the ſcene in *Ireland*; which, you know, bears for *arms* an *harp*. Suppoſe then that *Roderick-O-connor*, or any other of its petty princes, had once upon a time made himſelf maſter of the whole iſland. Shortly after the *Engliſh* invade it, overthrow his general *Mac-Phelim*, and force this *Hibernian* monarch to keep his court knee-deep in a bog. Thither goes *Mac-Phelim*, finds his prince a little diſgruntled, and in order to pacify him, appeals

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peals to his own officers whether he had been guilty of the leaſt miſcarriage. By my ſhoul, no! ſwears his lieutenant. I am glad on't with all my heart, cries his majeſty; ſo they buſs, and are friends, and then *a fig for the world, boys*; we'll o'er-run it all, and moreover — buy our ſelves a *new coat of arms.*

*For ſince my* Phelim *buckles on his ſword,*
*I'll make* the world *acknowledge me its lord,*
And turn my Harp into a — Harpſichord.
*Exit Roderick O-Connor cum ſuis.*

But the end of this act is admirable *good ſenſe*, and *ſublime*, in compariſon of the end of the third. *Pyrrhus* is like to loſe a miſtreſs that he thought himſelf cock-ſure of. Upon this he hauls in by head and ſhoulders a ſimile ſtolen from the beginning of Mr. *Dryden's All for love*, and barbarouſly murders it by way of *paraphraſe*.

Mr. *Dryden's* words are theſe.:

*Portents and prodigies are grown ſo frequent,*
*That they have loſt their name. Our fruitful* Nile
*Flow'd e'er the wonted ſeaſon with a torrent*
*So unexpected, and ſo wond'rous fierce,*
*That the wild deluge overtook the haſte*
*Ev'n of the hinds that watch'd it: Men and beaſts*
*Were born above the tops of trees, that grew*
*On th' utmoſt margin of the water-mark.*
*Then, with ſo ſwift an ebb, the Flood drove back-*
*wards,*
*It ſlipt from underneath the ſcaly herd:*
*Here monſtrous* Phocæ *panted on the ſhore;*
*Forſaken Dolphins there, with their broad tails,*
*Lay laſhing the departing waves: Hard by 'em*
*Sea-Horſes, flounding in the ſlimy mud,*
*Toſs'd up their heads, and daſh'd the Ooze about*
*'em.*



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This is nature it ſelf, and beautiful to the higheſt degree.

*Tr*——*p*'s ſecond-brew'd balderdaſh runs thus: *Pyrrhus* tells you, that his hopes, which bore him to the clouds, have fail'd him all on a ſudden; and goes on thus — Mark the beauty of the language.

Pyrr. *So have I heard with equal ſuddenneſs.*
*Ebbing prodigiouſly the ſea withdrew,*
*And quite defenceleſs left the ſcaly race.*
*The Dolphins, which* e'erwhile *with wanton Pride*
*Spread their broad fins, and laſh'd the foaming tide,*
*Vainly eſſay'd to ſuck the faithleſs flood,*
*With heaving gills, and* tumbled in the mud.
And Whales, which with their trunks the ſtars could reach,
*Now flounc'd and panted on the ſlimy beach,*

The *waves* of a man's *hopes*, that carry his wiſhes a pick-back to the skies, muſt be huge ones — But let that paſs.

*So have my hopes whoſe waves* e'erwhile *ran o'er,*
*And to the skies my tow'ring wiſhes bore,*
*Retired, and left me panting on the ſhore.*

I thank you again and again, my dear Mr. *E'erwhile!*

E'erwhile *I read your poetry, and ſwore,*
*'Twas ſuch damn'd ſtuff, I'd never read it more.*

Who the devil would! that ever read that curſed line,

*And Whales, that with their trunks the ſtars could reach.*

What ſilly dogs are the folks in *Greenland*, to live ſix months in the dark, when they might ſo eaſily help

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help themſelves? Let 'em but procure a large drag-net, a wide and mighty large one, large enough to catch all the *Whales* about the country, and I'll bet my beſt hat to a half-penny, they'll be able to know black from white the whole year round. — Never talk to me about the courſe of the ſun, your *Copernicus's*, your *Newton's*, and your God knows whoſe ſyſtems: I tell you, 'tis owing, and entirely owing to the *Whales*, that theſe people live ſix months in obſcurity: Were it not for them, I don't know but they might be as bright fellows as we at *Oxford*. But thoſe abominable monſters keep ſailing and ſpouting about, extinguiſh the ſtars, pop-gun with their *huge trunks* the poor conſtellations, and turn the milky way into a ſalt poſſet.

*Hinc illæ tenebræ.*

Hence it is that ne'er a watchman in *Greenland*, or *Nova Zembla*, can cry — *Paſt two a-clock, and a ſtar-light morning.*

*And Whales, which with their* trunks *the ſtars could reach.*

The *waves of a Grand Viſier's hopes*, the fins of an Elephant, and the horns of a Salmon, I have already by me: That new unheard-of curioſity, the *trunk of a Whale*, I am promis'd by a dutch skipper againſt next *September*. Poor man! I am ſorry he ſhould loſe his labour; but am terribly afraid that I ſhall be forc'd to return it upon his hands. If it actually *reaches to the ſtars*, I don't know how to give it houſe-room; my cabinet being ſome few ſtories lower than the tower of *Babel*. However, now I think on't, I'll cut it out into may-poles, and furniſh half the villages in *England* with dancing-poſts.



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To enumerate all the abſurdities in this play, would be endleſs; I ſhall inſtance one more, and ſo take my leave of it.

*Hali* and *Cuproli* cut one another's throats in a duel, and both die upon the ſtage. *Solyman*, the new grand ſeignior, enquiring after them, is thus anſwer'd by one of his officers.

Offic. *Royal Sir,*
*'Till now we fear'd to tell you, that your friends*
*Are by each other ſlain in ſingle combat,*
Contending for the viſier's office.
Sylym. *Ha!*
*Say'ſt thou? What, ſlain! — and by each other's hands?*
*More horrors ſtill!* ——

Yea, verily! and a new blunderbuſs into the bargain. No body was by, when they fought; they dy'd immediately, as I ſaid before; they had been perfect friends, and expir'd without telling any one how they came to diſagree: So that, for aught this pragmatical officer knew to the contrary, they might pink one another about a bottle of ſherbett, or a basket of ſtrawberries. Had *Solyman*, inſtead of his *ha! what ſay'ſt thou?* — ask'd him this honeſt queſtion,

— How know'ſt thou
They dy'd contending for the viſier's office?

he muſt have been nonpluſt, or have reply'd

— May't pleaſe your majeſty,
The *prompter* heard it all, and told me ſo.

*Dixin' in hoc vobis eſſe atticam elegantiam!* Is not this *profeſſor* of ours an old dog at the drama? Certainly for inſtructors in poetry, and orators in p——t, no place can vie with *Oxford*; and to come even with this gentleman, I'll purloin, as well as

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as he, from Mr. *Dryden*, and conclude with this Prayer:

*On all their party may this bleſſing light,*
*To talk like* R—ny, *and like* Tr—p *to write.*

I am, SIR,

*Yours* &c.

JEROBOAM.

# TERRÆ-FILIUS. N° XLIX.

——*Vir bonus eſt quis?*
*Qui conſulta* PATRUM, *qui leges, juraque ſervat.*

WEDNESDAY, *July* 3.

ST. *John's* college at *Oxford* is a ſociety, for which I have ſo great a veneration, that I take all opportunities of tranſmitting to poſterity every thing that is curious or memorable concerning it.

What I have at preſent to communicate, is the laſt letter, which the venerable *founder* of that college, Sir *Thomas White*, ſent to his *fellows* and *ſcholars*; which is ſo full of godly exhortations and fatherly affection, that I think it cannot be a diſagreeable entertainment to any of my virtuous readers.

*To*

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*To Mr.* PRESIDENT, *the* Fellows *and* Scholars *of St.* JOHN BAPTIST *College, in* OXON.

*Mr.* Preſident, *with the* Fellows *and* Scholars,

" I Have me recommended unto you, even from " the very bottom of my heart, deſiring the *Holy* " *Ghoſt* may reſt upon you, until the end of the " world; and deſiring Almighty God, that every " one of you may *love one another as brethren*; and " I ſhall deſire you to *apply your learning*, and ſo " doing, God ſhall give you his bleſſing both in this " world, and in the world to come. And further- " more, if any *ſtrife* or *variance* do ariſe among you, " I ſhall deſire you, for God's love, to pacify it, as " much as you may; and that doing, I put no doubt " but *God ſhall bleſs every one of you.* And this " ſhall be the laſt letter that ever I write unto you, " and therefore I ſhall deſire every one of you to " take a copy of it for my ſake. No more to you " at this time, but the Lord have you in his keep- " ing, until the end of the World. Written the ſe- " ven and twentieth day of *January*, One thouſand " five hundred ſixty and ſix. I deſire you all to pray " to God for me, that I may end my life with Pa- " tience, and he may take me to his mercies.

*Obiit Anno Saluti* 1566. *ætat. ſuæ* 72. ELIZABETHÆ *regni octavo, &* undecimo *die* Februarii.

*By me Sir* Tho. White, *Knt.* Alderman *of* London, *and* Founder *of St.* John Bapt. *Coll. in* OXON.

What a truly primitive and chriſtian ſpirit is here diſcover'd! a ſpirit worthy of ſo *diffuſive* and munificent

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ficent a benefactor! Who could more paſſionately expreſs his concern for the welfare of mankind, and the honour of God? The great ſoul of Sir *Thomas White*, whoſe memory few *cities* and *corporations* in ENGLAND have not ſome reaſon to bleſs, breathes in every line, and proclaims the author of it to be a perſon who had devoted the whole tenour of his life to *piety* and *good works*.

I can never read it without a ſort of religious enthuſiaſm; I fancy my ſelf thrown back into ſome diſtant, golden age, before *fraud* and *corruption* were eſtabliſh'd amongſt men; and when the love of our fellow-creatures, and the happineſs of poſterity prevail'd over all perſonal gratifications.

Neither can I help being ſo *ſuperſtitious* (if it muſt be call'd *ſuperſtition*) as to believe that the fervent zeal of this righteous man has a very ſenſible effect; for I muſt impute the preſent *flouriſhing condition* of that college, the *brotherly love* which is to be ſeen amongſt its members, their great *application to learning*, their hatred of *ſtrife* and *variance*, their induſtry in *peace-making*, and above all, their *diſintereſted integrity* in the adminiſtration of the college, to *his* devout prayers, that *God would bleſs them*, and that the Holy Ghoſt *would reſt upon them*.

Indeed, if there ſhould ever ariſe a *perſon*, who, whilſt he enjoys the benefit of this ſociety, ſhould have either the *will* to attempt, or the *power* to perpetrate any thing contrary to the laſt dying intreaties of ſo good a man, and ſo indulgent a benefactor, no name could be found equal to his guilt, and no puniſhment ſufficient to attone it; he muſt firſt of all, ſhut up his bowels againſt all compaſſion, and ſubdue the dictates of conſcience and honeſty; he muſt reject the *bleſſing of God*, which his *founder* bequeath'd him, and deſpiſe the aſſiſtance of the *Holy Ghoſt*; he muſt involve himſelf in the *blackeſt ingratitude*, the *higheſt ſacrilege* and moſt *confirm'd hardneſs of heart*.

But

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But as no ſuch *infamous abandoned Perſon* has yet ariſen, let us firmly hope that ſuch a *monſter* will never ariſe; and at the ſame time humbly implore Almighty God, that, in his great mercy, he will either ſuffer no ſuch *miſcreants* to ſpring up among us, or defeat their attempts.

We cannot judge how happy the members of St. John's college have always been under their *former* and *preſent governors*, better than by reviewing the ſeveral *benefactions* which they have received ſince the foundation of their college, and by conſidering how faithfully they have been applied.

*John Caſe*, a doctor of phyſick, in the year 1602. gave one *hundred* pounds, to buy an eſtate of *five* pounds *per annum*, to be divided between two ſtudent fellows in divinity, who are to be nominated every year *de novo*, at the diſcretion of the *preſident* and the *ten ſenior fellows*.

In the year 1580. *Walter Fiſh*, citizen and *Merchant-Taylor* of *London*, gave an annuity of *ſeven pounds ſix ſhillings* and *eight pence*, to be diſtributed amongſt *five indigent* ſcholars in *divinity*; which is now paid to this colloge by the company of *Merchant-Taylors*, according to the will of the *benefactor*.

The lady *Mary May* gave *five pounds* a-year, as a ſtipend for a *theological lecture* in this college: but *Wood* ſays that this *benefaction* (without mentioning *how*) has been long ſince loſt.

*Hugh Hevly*, *citizen* and *Merchant-Taylor* of *London*, gave, by will, *fifty pounds*, to maintain *one ſcholar* for ever, *Anno* 1592.

Sir *Richard Lee*, of *Kent*, deviſed *twenty ſhillings* a-year, for the maintenance of *one* poor ſcholar, *Anno* 1608.

*George Palyn*, citizen of *London*, in the year 1609. gave *three hundred pounds*, to buy an annuity of ſixteen pounds *per annum*, for a perpetual exhibition to *four* poor ſcholars in arts, to each four pounds a-year, as long as they continued in college, or until they ſhould take the *degree* of *batchelor in divinity*.

*Thomas*

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*Thomas Paradyne*, citizen of *London*, in the year 1613. gave an exhibition of *ten* pounds *per annum* to three poor ſcholars, (*viz.*) to one *four* pounds a-year, and to the other two *three* pounds a-year to each. He paid this money himſelf as long as he lived, and at his deceaſe gave *two hundred pounds*, to buy lands to the ſame value for ever.

Sir *William Craven* Knt. and alderman of *London*, gave the rectory of *Creek*, in *Northamptonſhire*, *Anno* 1613.

*Gulfred Elwes* Eſq; alderman of *London*, deviſed, by will, *one hundred Pounds*, *Anno* 1616.

*John Rixman*, of *Maidenhead*, in *Berkſhire*, formerly fellow of this *college*, gave *one hundred* Pounds, *Anno* 1620.

The lady *Knevet* gave one *hundred Pounds*, which was paid by her Executors, *Anno* 1623.

*John Buckeridge*, biſhop of *Ely*, gave *five hundred* pounds, to redeem certain lands, the income of which was to be divided equally among *all the fellows and ſcholars*.

Sir *William Paddy* Knt. gave, by will, *two thouſand and eight hundred Pounds*, for ſtipends to an *organiſt*, eight *ſinging-men*, and four *choriſters*: what was left he order'd to be apply'd to repair the *organ*, whenever there ſhould be occaſion, and to buy books for the library, *excepting* twenty ſhillings *for a* feaſt (*called in the univerſity a* Gaudium) *upon the anniverſary day of his death, and* twenty ſhillings *more to one of the fellows for making a ſpeech upon the ſame day*. This was given *Anno* 1634.

Sir *Robert Ducy* Knt. and *alderman* of *London*, gave *one hundred pounds*, which was paid by his executors, *for the uſe of the college*, *Anno* 1634.

*George Benſon*, citizen of *London*, gave *one thouſand pounds*, with which an eſtate was bought to the value of *fifty pounds per Annum*, which was order'd to be apply'd in the following manner, *viz.* To the *twenty ſenior* fellows, next to the *ten ſeniors*, *one pound* and *one ſhilling per annum* to each, beſides the allowance

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ance of the *founder:* to all the reſt of the *fellows*, next to theſe *twenty*, to each *fourteen ſhillings per annum*, and to the *probationers thirty* ſhillings in like manner. This was given *Anno* 1636.

*William Laud*, archbiſhop of *Canterbury*, beſides the revenues of the new quadrangle, which was built at his expence, gave, by will, *five hundred pounds* for the uſe of the *fellows* for ever.

*William Juxon*, archbiſhop of *Canterbury*, gave *ſeven thouſand pounds*, with which were bought lands to the value of *three hundred* and *fifty pounds per annum*, out of the revenues of which every *fellow* and *ſcholar*, beſides the allowance of the *founder*, is to have *ſix pounds per annum*, and the reſidue is to be *laid up* for the uſe of the college, *Anno* 1663.

*Tobias Ruſtat* Eſq; gave *one thouſand* pounds to buy an eſtate of *fifty* pounds *per annum*, which he order'd to be diſtributed in the following manner; *viz.* To *thirteen* of the *pooreſt fellows* of the college, who have no *eccleſiaſtical preferment, college-office*, nor *lecture* for that year, *three* pounds apiece; to the *dean* of *divinity forty* ſhillings; and the ſame ſum to the *dean* of *civil law*; who are obliged to make two orations againſt *rebellion*; the *latter* on the 23d of *October*; and the *former* on the 20th of *January*; to the *deans* of arts *three* pounds apiece; to the *moderators* in arts *three* pounds apiece; to a *fellow* or *ſcholar*, for an oration on the 30th of *January*, *ten* ſhillings; and in like manner to a *fellow* or *ſcholar*, for an oration on the 29th of *May*, *ten* ſhillings. This was given, *Anno* 1665.

There was formerly a Complaint againſt the preſent *head* for not applying this benefaction as he ought; but he clear'd himſelf from the charge with abundance of honour.

*William Bell*, doctor of divinity, and formerly fellow of this college, gave *five hundred* pounds, *Anno* 1673.

Dr. *Gibbons*, the famous phyſician, and formerly fellow of this college, gave the perpetual advowſon of

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of the rectory of *Beverly* in *Yorkſhire*. It is expected that the ſame worthy perſon, having no children, will prove a greater benefactor when he dies; and no doubt, the doctor (ſeeing how *juſtly* they apply other legacies) will make good their expectations.

The reverend Dr. *Waple*, late rector of *St. Sepulchres*, left alſo a conſiderable Sum to buy *advowſons* of livings, and to maintain a *catechetical* lecturer.

Having given a liſt of theſe benefactions, I leave it to the conſideration of every member of that college, whether they are all ſtill diſtributed in the manner directed by the reſpective benefactors.

# TERRÆ-FILIUS. N° L.

*Dat veniam* Corvis, *vexat Cenſura* columbas.

SATURDAY, *July 6.*

THAT I may keep the promiſe, which I ſome time ago made to my readers, I deſign in this laſt paper to give them an account of the riſe, progreſs, and final diſſolution of the *conſtitution club*; a club which ought always to be remembered with honour, both on account of the number of perſons of the greateſt quality, merit, and reputation, who were members of it, and of the glorious oppoſition



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which they made againſt the tyrannical and diſloyal powers of the univerſity of *Oxford*.

During the latter part of the queen's reign, the *Whigs* and *Tories* in *Oxford* convers'd indifferently and peaceably together. Diſputes about politicks were then ſeldom heard of; names of reproach and diſtinction were generally laid aſide; and the heat of party zeal ſeem'd to be near extinguiſh'd. The *Tories* were delighted and ſatisfied in enjoying what they wanted; and the *Whigs* were not uneaſy in wanting what they ought to have enjoy'd. As the former of theſe were ſo civil as not to talk much of the *Pretender*; ſo the latter, with no leſs civility, ſaid but little about the elector of *Brunſwick*.

But no ſooner had his preſent majeſty ſucceeded to the throne, and begun to make a wiſe and neceſſary change amongſt his miniſters, but war and deſtruction were denounc'd againſt all perſons, who favour'd either the new ſucceſſion, or the new change: Nothing was now to be heard among the *Tories*, but extravagant encomiums on the Pretender, and his perjur'd adherents; and the moſt virulent invectives againſt the king and his faithful friends. All the wit, and mirth, and malice of the party was vented in treaſonable libels, ſongs, and lampoons upon the government. As for the *Whigs*, the now-envied and hated *Whigs*, as many as could be diſcover'd, were marked out for victims to the revenge and fury of their adverſaries. If ever they ſtir'd out of their colleges, it was not without danger, and hazard of their lives. In the ſtreets, and all publick places, they were ſure of being mobb'd and inſulted by whole crowds of the gown'd and ungown'd rabble.

In this condition and temper was the univerſity, when ſeveral loyal gentlemen of *New College*, (amongſt whom captain *Thomas* and the reverend Mr. *Lavington* deſerve to be particularly mention'd) conſidering that

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that it was not longer possible for the *Whigs*, either with the safety of their persons, or consistently with their faith and affection to his majesty, to converse with the *Tories*, agreed to form themselves into a society, which was to meet together once every week, and to be call'd the CONSTITUTION-CLUB. Of this society all persons were to be admitted who were well affected to his majesty king *George*, and were not below the degree of a *batchelor of arts* in the university. Amongst other good effects which the establishment of such a society was like to produce, this in particular was chiefly intended — to cultivate an intimacy and friendship between the *Whigs*, who, by this means, would be more capable of assisting and supporting one another on any occasion, and would be more zealous and active in the defence of our happy constitution against all its opposers.

Nor were the intentions of these gentlemen in the least disappointed: For both the members of the *constitution club*, who soon increas'd to a very considerable number, and the other inferior *Whigs* of the university, having all contracted an acquaintance with one another, did not fail, on every opportunity, to profess their loyalty and affection to king *George*; to assert his title to the crown, upon the true and rational foundation of the late glorious *revolution*; to confute the lyes, and detect the forgeries of the *Tories*; and to oppose the seditious attempts of that wicked and absurd faction.

The *university*, as might be expected, was not a little alarm'd and enrag'd at the insolent loyalty (as it was stil'd) of the *Whigs*; and the *constitution club* being found guilty of raising this most evil spirit of loyalty in *Oxford*, many contrivances and schemes were set on foot to crush and extirpate this pernicious society. At length a plot against the *constitutioners* was secretly form'd, and successfully executed on the



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twenty eighth of *May*, 1714. which was his majesty's birth-day, and the first that had been celebrated since his arrival in *England*.

On this joyful occasion the whole body of the *constitution club* met together at a tavern, and ordered the windows of the house to be illuminated, and some faggots to be prepar'd for a bonfire.

But before the bonfire could be lighted, a very numerous mob, which was hired for that purpose, tore to pieces the faggots, and then assaulted the room, where the club was sitting, with brickbats and stones. All the time that the mob was thus employ'd, the disaffected scholars, who had crowded the houses and streets near the tavern, continued throwing up their caps, and scattering money amongst the rabble, and crying out, down with the *constitutioners*; down with the *Whigs*; no G — e; Fa — s for ever, *Ormond*, *Bolingbroke*, &c.

It fortunately happened that none of the *constitutioners* were much hurt; but it is believed that they would all have been massacred, if they had not fled upon the first assault, and escaped to their colleges through the back-door of the tavern.

As soon as it was known that the gentlemen of the club had found a way to escape, the united rabble of scholars and townsmen proceeded next to discharge their fury upon the windows of those few houses that either happened to be illuminated, or were known to belong to *Whig* inhabitants. Besides this, a Presbyterian meeting-house was gutted, and demolish'd, and several other enormous outrages were committed.

The next day was spent in triumph by the *Tories*, for the victory they had obtain'd over the *constitution club*. Every one was ambitious of being thought an actor in the riots, though there were few of the rioters, who, after roaring and hooting the night before, had voice enough left to tell of their mad exploits

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exploits. But as far as they had proceeded in their violent and rebellious deſigns, it ſeems they had not yet fully accompliſh'd them; it was therefore publickly given out, that the glorious work that was left unfiniſh'd the laſt night, ſhould be renew'd and compleated the next.

Accordingly, about ſix of the clock in the evening, the ſtreets were again crowded with ſcholars and others, who for ſome time went about the town, repeating the above-mention'd ſeditious cries, till hearing that ſome gentlemen of the *conſtitution club* were ſhelter'd in *Oriel College*, it was immediately reſolved to demoliſh that college.

The *Oriel* men, as it happen'd, had foreſight enough to bar up their gates before the approach of the mob: But this would not long have ſecur'd them from being forc'd open, if one of the gentlemen of the college had not fir'd upon the mob from his window, and wounded a gownſman of *Brazen-Noſe*. The mob, under the terror of this dangerous and unexpected reſiſtance, retreated from *Oriel*, and contented themſelves for the reſt of the night with breaking of windows, ranſacking the houſes of diſſenters, pulling down, and ſetting fire to their meeting-houſes, and doing the moſt extravagant miſchief that ſo ingenious and learned a mob could contrive.

The next day the vice-chancellor and heads of houſes were aſſembled in *Golgotha*, to conſider of ways and means for diſcovering the authors of the tumults, and for bringing them to condign puniſhment. Without much debate it was unanimouſly reſolved, that certain turbulent ſcholars, called by the name of the *conſtitution club*, were the cauſe of all the miſchiefs and diſturbances that had happen'd: For, as the honeſt vice-chancellor moſt wiſely reaſon'd, if the *conſtitution club* had not been at the tavern the twenty eighth of *May*, the mob would not



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have roſe to have broke the windows, and to do thoſe things that were done; therefore (continued this worthy magiſtrate) the *conſtitution club* is anſwerable for all that has been done.

This concluſion being allow'd to be a ſelf-evident truth, the members of the *conſtitution club* were ſent for, and examined upon oath by the vice-chancellor Beſides the members of the club, ſeveral gentlemen, who were not members of it, appear'd voluntarily before the *vice-chancellor*, and depos'd, that they happen'd to be in the ſtreet when the mob aſſaulted the *conſtitution club*; that the gentlemen of the club gave no manner of provocation to the mob; and that they all left the tavern before *nine* a-clock at night.

The reſult of theſe examinations and depoſitions was this: Both the members of the club, and the perſons, who had voluntarily depos'd any thing in favour of thoſe members, were put into the *vice-chancellor*'s court, and proceeded againſt as *rioters*. After a troubleſome proſecution, which laſted above a year, and put the *conſtitution club* to more than an hundred pounds expence, they were found guilty of being at a tavern on the twenty eighth of *May*; but were *acquitted* of the *riot*.

A full and exact account of the proceedings of the univerſity in this affair, and of the many diſloyal and treaſonable practices, which both the great gownſmen, and the ſmall had been guilty of, was ſent up * * * * * *. But * * * *.

In this part of the hiſtory of the *conſtitution club*, it ought not to be omitted, that whilſt the proſecution was carrying on in the vice-chancellor's court, the dutiful and obſequious grand jury of *Oxfordſhire*, at the aſſizes for the county, made a formal preſentment of the *conſtitutioners*, as a ſet of factious men, "who, ſhrouding themſelves under the ſpecious "name of the *conſtitution club*, were enemies to "*monarchy*,

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" *monarchy*, and all *good government*, and had been the " authors of all the tumults and diſorders that had " happened in the city or county of *Oxford*."

Nor were the courts of juſtice the only places in which the *conſtitutioners* met with unjuſt and ſcandalous uſage: *St. Mary's*, *Golgotha*, the *Theatre*, *Convocation-houſe*, and *ſchools* eccho'd with invectives and anathema's againſt them. The moſt ſcurrilous reflections on them were conſtantly thrown out in the *lent-verſes*, ſermons, declamations, and all other publick exerciſes. Even thoſe graver tools, the *V — C* —— and *P* ——*rs*, to enliven their dull harangues, and gain the applauſe of the ſubordinate rabble, never fail'd, in their moſt ſolemn ſpeeches before the *convocation*, to fall foul and heavy on the *conſtitution club*. One of the *proctors*, in particular, had the modeſty and good manners to tell the convocation, that the *conſtitutioners* were " *Homuntiones nequiſſimi, diis hominibuſque inviſi*," i. e. *moſt vile wretches who were hated by gods and men*. At the ſame time that this creature had the impudence to prate thus, it was known to the whole univerſity, that a marquis, ſeveral noblemen's ſons, two or three baronets, beſides a great number of clergymen, and others of the beſt rank and quality, were members of the *conſtitution club*.

But all the baſe and ſcandalous methods, that had been practis'd by the univerſity againſt the *conſtitutioners*, were not able to diſcourage thoſe gentlemen from adhering to their duty, and manifeſting a proper zeal for the honour and intereſt of his majeſty on every occaſion: They ſtill continued their weekly meeting; and inſtead of being weakened by oppoſition, they grew ſtronger by it, and increaſed the more in number.

And as their numbers increaſed, ſo did the malice and reſentments of their enemies, whoſe thoughts were wholly bent upon revenge, and upon contriving methods to extirpate the club.

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At length it was hop'd that the happy time was come, when the *conſtitution club* ſhould be no more: For one *** of *Chriſt-Church*, a tool that was form'd by nature for vile and villainous purpoſes, being advanced to the *proctorſhip*, publickly declar'd, that no *conſtitutioner* ſhould take a *Degree* whilſt he was in power. This corrupt and infamous magiſtrate had formerly been under cure for *lunacy*, and was now very far relaps'd into the ſame diſtemper. He was naturally the moſt proud and inſolent tyrant to his *betters*, who were below him in the univerſity; but to thoſe above him the moſt mean and creeping ſlave: He was peeviſh, paſſionate, and revengful; looſe and profligate in his morals, though ſeemingly rigid and ſevere: In publick, a ſerious and ſolemn hypocrite; in private, a ridiculous and lewd buffoon: An impudent pretender to ſanctity and conſcience, which he always us'd as a cloak for the moſt unjuſt and criminal actions. In ſhort, he was ſo worthleſs and deſpicable a fellow, and had ſo ſcandalouſly over-acted his part in his extravagant zeal againſt the *conſtitution club*, that at the expiration of his proctorſhip, when he appeared as candidate for the *profeſſorſhip of hiſtory*, there were not above *ten* perſons, beſides the members of his own college, who voted for him.

*A ſhort and true abſtract of the hiſtory of a certain famous proctorſhip, is as follows:*

MR. *Meadowcourt*, A. B. fellow of *Merton-College*, and a member of the *conſtitution club*, was put into the *Black-Book*, and ſentenced to be withheld from his degree for *two years*, for being in company with the *conſtitution club*, and for drinking king *George*'s health in the preſence of the *proctor*.

Mr.'

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Mr. *Cartey*, A. B. and ſcholar of *Univerſity College* was put into the *Black-Book*, and ſentenced to be withheld from his degree for *one year*, for being in company with the *conſtitution club*.

Mr. *Coſtard*, A. B. fellow of *Wadham College*, and ſuſpected to be a member of the *conſtitution club* was withheld from his degree for *one year*, for refuſing to ſubſcribe to a paper, in which he was to declare, that the *conſtitution club* was a profligate and ſcandalous ſet of men; and that he neither was, nor ever would be a member of that club.

Mr. *Scurlock*, A. B. fellow of *Jeſus College*, and a member of the *conſtitution club* was *pluck'd* (*i. e.* diſgrac'd, and forbid to proceed in performing his exerciſe) for mentioning the word *king* in his declamation: He was afterwards denied his *grace*, and withheld from his *degree* till the expiration of this proctorſhip, for refuſing to ſubſcribe to a paper that contain'd very unjuſt reflections on the *conſtitution club*.

*N. B.* When Mr. *Scurlock* waited upon Mr. * * *, the good, charitable, chriſtian-like proctor told him, that he wonder'd Mr. *Scurlock* would dare to diſpleaſe him, when it was well known that he had an utter averſion to every member of the *conſtitution club*.

Mr. *Ruſſel*, A. B. fellow of *Merton College*, and a member of the *conſtitution club* was withheld from his degree till the end of this proctorſhip, for refuſing to ſign a paper that contain'd reflections on the *conſtitution club*.

Mr. *Cowper*, A. B. fellow of *Merton College*, and a member of the *conſtitution club* was denied his *grace* (as it's believed) by * * *.

Mr.

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Mr. *Bearcroft*, A. B. fellow of *Merton College*, and a member of the *conſtitution club* was denied his *grace*.

To the praiſe and glory of this proctor it muſt be own'd, that theſe wholſome ſeverities were ſucceſsfully applied, and had a moſt happy effect: For though they had not force enough to prevail on the *conſtitutioners* to diſſolve their ſociety, yet they effectually deterr'd all perſons under the degree of A. M. from becoming members of it. It happened too, that ſeveral of the *conſtitutioners* were obliged about this time to leave the univerſity: Theſe gentlemen not being ſucceeded by others, the club was reduc'd to a very ſmall number; however, few as they were, they ſtood their ground, and met together as uſual, not yet deſpairing, nor much hoping for redreſs and reformation from above: Something diſpirited no doubt they were, after they had ſuffer'd ſuch unparalell'd injuries and oppreſſions within the univerſity, and had met with ſo little encouragement from without.

As the *conſtitution club* about this time began to ſicken and decay, ſo it was not long after this before it gave up the ghoſt: The occaſion of its diſſolution ſhall be related as follows: —

A moſt impudent and ſeditious ſermon, far exceeding every thing that *Miſt*, or any ſuch traiterous ſcribbler has publiſh'd, was preach'd before the univerſity on the twenty ninth of *May*, 1719. by one *W—n*, a fellow of *Merton College*, and the *profeſſor of poetry*. Complaint was made of this ſermon to the vice-chancellor by Mr. *Meadowcourt*, a fellow of *Merton College*; but the vice-chancellor refuſing to proceed againſt the preacher upon this complaint, Mr. *M.* ſent up an account of the ſermon, and of the vice-chancellor's refuſal to proceed againſt

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againſt the preacher, to Mr. ſecretary *Craggs*. After this account had been laid before the Lords juſtices, their Excellencies order'd, that a letter ſhould be wrote to Mr. *M.* to thank him for the commendable and becoming zeal that he had expreſſed for the honour of his majeſty, and to aſſure him of their favour and encouragement. After this, he was ſent for by their Excellencies to *London*, where he was long employ'd in the proſecution of this affair, which he managed ſo much to the ſatisfaction of their Excellencies, that, it is ſaid, he received the ſtrongeſt promiſes of a conſiderable and ſpeedy reward. Upon the ſtrength of theſe promiſes, he waited above half a year in *London*, and then returned to *Oxford*.

After his return, the *conſtitutioners* never met again together, either publickly or privately, as a club.

Since the deceaſe of this ſociety, *Whiggiſm* itſelf in *Oxford* has almoſt expir'd. The *Whigs*, being now without leaders, and without a center of unity, are ſhatter'd and broken into different parties and factions among themſelves. Many have revolted to the *Tory* party, either out of fear of diſgrace and oppreſſion; or in hopes of academical honour and preferments. The reſt, though they ſtill retain their integrity, yet they are too well convinc'd that they ought to moderate and reſtrain their zeal for the beſt cauſe in the world, ſince the merit of *ſuffering* for it has been their *only reward*.

## *CONCLUSION.*

I have now finiſhed this undertaking, and I hope, in ſome meaſure, fulfilled all thoſe promiſes which I made to my readers, when I firſt ſet out. I ſubmit what I have written to the judgment of all thoſe unprejudiced perſons, who deſire to ſee a faithful account of the ſtate of the univerſity of *Oxford*

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*Oxford*, at the beginning of his preſent majeſty's reign: As ſuch I will venture to recommend this book to their peruſal, and if I have the happineſs obtain their good opinion, I ſhall ſit down very eaſy under all thoſe farther cenſures and calumnies, which the republication of theſe papers will inevitably draw upon me.

*F I N I S.*

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# APPENDIX.

## *A* LETTER *to the Reverend Dr.* NEWTON, *Principal of* Hart-Hall ; *occaſion'd by his Book, entitled,* Univerſity Education, *&c.*

——— *facite, ut* veſtra auctoritas
Meæ auctoritati *fautrix adjutrixque ſit.*
NEWTON's Motto.

*Reverend SIR,*

WHILST the foregoing ſheets were printing off, I caſt my eye upon an advertiſement of your book concerning *Univerſity Education, &c.* From which general title, join'd with your known zeal for our *learned mother*, I expected to ſee a full vindication of



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our *academical* erudition; and as I apprehended that ſuch an undertaking could not be carried on without interfering, in ſome meaſure, with what I had written, I put a ſtop to the preſs, till I had peruſed your diſcourſe. I own that I was not a little diſappointed in my expectations, and ſurpriz'd to find that, inſtead of a general review of our *education* at *Oxford*, as the *news-papers* ſeemed to promiſe, you had put your ſelf to the trouble of writing ſo voluminous a book upon the *inſufficiency* and *eluſion* of one particular *ſtatute*; whereas, when you was upon that ſubject, and maintaining the cauſe of *academical diſcipline* in ſo learned and ſtrenuous a manner, you might certainly have taken ſome other *ſtatutes* into conſideration, which are equally *inſufficient* for the purpoſes intended, or equally *evaded* in the execution, as well as ſome other *practices* in that univerſity, full as pernicious in their effects, full as obnoxious to cenſure, and therefore not leſs worthy of your animadverſion, and the *explication* of thoſe to whom you appeal. I could wiſh that you had done this, both for my ſatisfaction, (who am very deſirous to ſee this matter fully cleared up,) and to ſecure your own character from the miſrepreſentations of your *enemies* and *unkind neighbours*, ſo grievouſly complained of, who will not fail to make uſe of this opportunity to reflect upon you, for confining your thoughts to a *ſingle ſtatute*, which ſo immediately and viſibly tends to your own *intereſt* and *perſonal views*: for may they not infer, as I doubt not they are ready to do, that it is not ſo much the publick good of the *univerſity* in general, as *private* advantage, which employs your pen, and animates your zeal? that if *Hart-Hall* had not loſt ſome of its pupils by a particular accident, (which perhaps they will relate in a different manner, from what you have done) the world would not have been obliged with ſo laborious a volume upon the *defectiveneſs* of a ſtatute, which, amidſt all the complaints againſt the univerſity of *Oxford*, has not been taken notice of for above theſe *fourſcore* years paſt? This will, I fear,

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be the conſequence of that ſeeming *partiality* which runs through your book, by complaining ſo ſharply of one *point* only, which affects *your ſelf*, and leaving even unmention'd all thoſe other *grievances*, *corruptions*, and *defects*, which have been ſo frequently complained of, and ſeem equally to require *reformation* and *redreſs*.

However, Sir, ſince the anguiſh of your *own wounds* was ſo very ſharp, as to make you entirely neglect the complaints of your *fellow-ſufferers*, we are notwithſtanding obliged to you even for this involuntary ſervice, this undeſign'd teſtimony to all the world, from ſo eminent an hand, that the univerſity of *Oxford* is not ſo free from *blemiſhes*, as ſome perſons would ſuggeſt; but, in one inſtance at leaſt, ſtands in need of correction: upon which occaſion I take the liberty to return you my thanks, however you may pleaſe to accept of them, for *corroborating* my evidence, in ſo publick a manner, and *co-operating* with me in this glorious undertaking.

Having thus paid my compliments in due form, and recogniz'd you for my *fellow-labourer* in the cauſe of that famous *univerſity*, of which we have both had the honour to be members; give me leave to review your late book, with that freedom and impartiality which become our common character of *reformers*: In which Enquiry, as I ſhall with great pleaſure acknowledge where I agree with you, ſo I ſhall, without fear of your reſentment, as frankly declare how far I am obliged to differ in my ſentiments.

Your thoughts upon this ſubject were occaſion'd by the ſtatute, * *which prohibits the admiſſion of ſcholars going from one college or hall to another, without the leave of their reſpective* governors, *or the* chancellor *of the univerſity for the time being, under the penalty of* forty ſhillings, *for the admiſſion of every perſon, to be exacted of the* governor *of the college or hall, into which he is ſo admitted.*



* Page 19.

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You have, Sir, with great *accuracy*, and somewhat more pains than I think were neceſſary, explained the meaning and deſign of this ſtatute, which, in a few words, was evidently this, *viz. To ſecure the* diſcipline *of the univerſity, and prevent the* ſcholar's rambling from one college or hall to another, upon every ſlight pretence, or idle allegation, under ſuch *a penalty*, as was then judged *ſufficient* for this end; and indeed, the *ſtatute* has been thought ſo *effectual*, ever ſince the alteration which it received from archbiſhop *Laud*, that you are the firſt perſon, as far as I can learn, who has complained, ſince that time, of its *defectiveneſs*. As to the main, I readily agree with you, that if this *ſtatute* ſhould come to be generally *unobſerved*, or *eluded*, and the ſcholars be allowed to wander from one college to another, upon every ſilly whim, or little diſguſt, it would be of very bad conſequence to learning in general, perhaps even ſo bad, that, as you expreſs it in very ſtrong terms, the * UNIVERSITY *itſelf would not be a proper place for the education of youth*. But I do not ſee the leaſt danger of ſuch a general *neglect* or *eluſion*; for, notwithſtanding all the pains you have taken to prove this, and ſhew the ill conſequences which would reſult from it, you have not been able to produce † but *one inſtance* of its being *evaded*, allowing it to be ſo in that caſe, and you ſeem to acknowledge that even then, ‡ *there was ſuch a ſtir made about it, that you believe it will never be done again*: if ſo, to what purpoſe have you put yourſelf to ſo much trouble to prevent the bad conſequences of a thing, which, according to your own confeſſion, is never likely to *happen again*? — However, Sir, ſince you think it a point of ſuch importance, not only to the ‖ *advancement of learning*, and the *credit of the univerſity*, but to the *benefit of all mankind*, to have this ſtatute amended, I will conſider your arguments upon that head ſomewhat more largely.

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* Page 49. † Page 118. ‡ Ibid. ‖ Page 11.

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*It ſeems then, that in *Act-Term*, 1723. Mr. *William Seaman* (by you called *William Seaman*) of *Hart-Hall*, having in vain applied to your ſelf, as *principal*, and afterwards to the *vice-chancellor* for a *diſceſſit*, he was, in *Michaelmas-Term* following, admitted commoner in *Oriel-College* by Mr. *Bowles*, in contravention to the ſtatute aforeſaid.

What reaſon Mr. *Seaman* might have to deſire his *diſceſſit*, or how the matter impartially ſtood between you, I cannot tell, being perfectly unacquainted with the gentleman, or the ſtate of his caſe, any farther than by *hear-ſay*; but, taking it to be exactly as you have repreſented it, I do not ſee any grounds for ſo grievous a complaint as you have made about it; for whatever his reaſon might be for deſiring to *remove*, it appears, by your own conceſſion, that he took the regular method, appointed by *ſtatute*, to obtain leave for ſo doing; firſt, by applying to you, as his *governor*; and when that failed of ſucceſs, he ſtruck his name, it ſeems, out of your *buttery book*, modeſtly withdrew into the *country*, (ſeemingly unwilling to diſoblige you, by going *directly* to another college,) and returning ſome time afterwards to *Oxford*, he applied to the *vice-chancellor*, as the *ſtatute* farther directed; but being ſo unhappy as to meet with a repulſe from him too, and the cauſe of his deſiring to *remove* ſtill ſubſiſting, Mr. *Bowles* admitted him into *Oriel-College* without a *diſceſſit*, in the abſence of the *provoſt* and *dean*, and, *as you ſay*, paid the *penalty* exacted by the *ſtatute* for ſo doing.

I can ſee nothing in all this, even as you have repreſented it, ſo very heinous, either in Mr. *Seaman* for leaving your *hall*, or in Mr. *Bowles* for admitting him into *Oriel-College*, or in the *provoſt* for confirming that admiſſion, as to make you exclaim againſt them, in ſo publick and bitter a manner, of *unkind uſage, neglect of ſtatutes*, and *ſetting bad examples*: for as to *unkind uſage*, the gentle-



*Page 35.

man did not ſtrike his name out of your *buttery book* till he had firſt civilly deſired a *diſceſſit*; againſt which I do not find that you had any reaſonable objection; for you ſay that the *young man is of himſelf* ſober, ſtudious, *and* well-inclined; *came to the univerſity, with reſpect to his* morals, untainted, *and* innocent, *and, ſo far as you have been able to obſerve, is of a temper not leaning to any vice*; a moſt excellent character of a young man, and ſcarce to be paralell'd in this corrupted age! I believe ſo many good qualities and uncommon virtues might have entitled him to ſomewhat more than a *diſceſſit*, even an *optime diſceſſit* from any *college*, or houſe of learning, except Dr. *Newton's*. Your reaſoning upon this head is very exquiſite, and amounts to this; That if a ſcholar behaves well under your care, you are reſolved to *keep* him; and if he *behaves ill*, you *will not let him go*. But to return: from hence it appears, that there was no *diſreſpect*, nor, in my opinion, any *ill uſage* on his *ſide*. In the next place, as the *ſtatute* was *comply'd* with, and the *penalty* regularly paid, where is the *contempt of diſcipline*, ſo loudly complained of, or what *bad example* can poſſibly follow from obſerving the *ſtatutes* ſo *minutely in every particular?*

You take the liberty to *expoſtulate*, in this place, with Mr. *Bowles*, for doing ſo *irregular* and *unkind* a thing, and tell us, *That he had* himſelf *had his education in* Hart-Hall, *under as good a* tutor, *and as kind a* friend *as any man could have.*

I have been informed, indeed, that Mr. *Bowles* was a member of *Hart-Hall* for *two terms*; which I think can hardly be called *having his education there*; and I believe he will, with the utmoſt pleaſure, allow, that he was, during *that time*, under the beſt of *men*, and the *beſt of tutors*, who might poſſibly * *ſtill have contributed to the reputation of your houſe*, had he fully approved of that *novel ſcheme of diſcipline*, which you have lately endeavour'd to eſtabliſh there.

Mr.

* Page 42-3.

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Mr. *Bowles* would indeed be very *ungrateful*, if he did not, upon all occaſions, acknowledge his obligations to that *worthy man*, for recommending him in ſo effectual manner, to his deceaſed *friend* and *patron*, the late learned Dr. *Hudſon*; from whoſe hand he received his firſt preferment in the *univerſity*, and by whoſe intereſt, when dead, he ſucceeded him in that *conſiderable employment* which he now enjoys.

But you may remember, Sir, with what difficulty you parted with Mr. *Bowles*, and how hardly you was prevailed upon, both by that excellent *tutor*, and Dr. *Hudſon* himſelf, to grant him a *diſceſſit*, though they proved it undeniably to be ſo much for his *advantage*; nor did you deny this for any male-behaviour, or demerit in Mr. *Bowles*; but, on the contrary, if what I have been told be true, your reaſon at that time was expreſſed in theſe words: *Does Dr.* Hudſon *think that I will part with the* ornament *of my* Hall, *to ſet up his little inconſiderable houſe?*

Nay, I have been farther aſſured, that you endeavour'd to perſwade Mr. *Bowles* not to accept of any place under Dr. *Hudſon* in the *Bodleian* library, which you called *ſtudium vagum*, nor of a *fellowſhip* in *Oriel-College*, of which he had afterwards a good proſpect; but preſs'd him, in the ſtrongeſt terms, to return to *Hart-Hall*, promiſing him a *tutorſhip* there, which you ſaid, ſhould be better than what he already had, or could propoſe to himſelf by being fellow of *Oriel*.

From hence we may judge of the great *eſteem* you once had for Mr. *Bowles*; for I preſume that you would not have courted him, even in that unreaſonable manner, to deſert one place which he then enjoy'd for *life*, and the well-grounded expectation of another, in order to become a *precarious* * *Angler* in your

* The *Tutors* in *Hart-Hall* ſo called, from their having each of them an *Angle* of it aſſign'd to his care.

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your *hall*, unleſs you had conceived a very great opinion of his *abilities*; eſpecially ſince you tell us of your preſent *tutors*, *That* * *if you could have known where to have found men of* greater parts *and* abilities *to have aſſiſted you in the education of youth, upon the foot of that* ſcheme of diſcipline *you would eſtabliſh in* Hart-Hall, *you would have purchaſed them at any rate, that your ſlender fortune would have allow'd you to afford.*

I wiſh I could have omitted theſe particulars, and that I had no occaſion to mention how happy Mr. *Bowles* once was in your eſteem; becauſe, to ſome perſons, it may carry an air of flattery, which I deteſt, and be conſtrued as an artifice to cajole myſelf into his favour; for which reaſon, though I am a ſtranger to the gentleman, and have no ſuch deſign, I ſhould have gladly concealed theſe tender points, ſo difficult to be touch'd upon, were I not laid under a *neceſſity* to diſcloſe them, by your preſent attack upon his *character*, in ſo publick and outragious a manner.

But from whence can proceed all this bitterneſs, and theſe marks of an oppoſite opinion? — Why, all from this one unhappy ſtep, in admitting Mr. *Seaman* into *Oriel-College* — You go on in your *expoſtulations* thus;

*But how came Mr.* Bowles, *in the abſence of the* provoſt, *to think that he was the* proper perſon *to admit this young man? Was he* dean *of the houſe? No; the* dean *was out of town, as well as the* provoſt. *Was he* deputed *by the* dean *to act for him in this caſe? No; the* dean *is himſelf a* deputy, *and is not known to* depute. *Was he* ſenior fellow, *who, as ſuch, might think it incumbent upon him to act as* provoſt *or* dean, *in matters that were clear of doubt; and could not, without inconvenience, be delay'd? No; there were other fellows, in town,* his ſeniors: *neither was this a matter of that kind.*

I think

* Page 67.

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I think all this is ſufficiently anſwered already, by ſaying, that, ſuppoſing it to be ſuch an *irregular action* as you have ſet forth, yet it is not of that *importance* which you repreſent it to be, and is fully atoned by the payment of the *penalty* —— But is the *caſe* indeed *ſuch* as you have repreſented it? I fear *not*; and muſt now beg leave to tell it in a different manner, as I have often heard it related by a fellow of *Oriel-College*, ſenior to Mr. *Bowles*, with this addition, *That he would himſelf have acted juſt in the* ſame *manner, provided he had been in* the ſame *circumſtances*; which ſeems to deſtroy that fond imagination, where you ſay, * *That you do, from your very heart, believe there is not* one *of that houſe would have done it, on* any *conſideration whatever* —— But to come to the *truth* of the *fact*, which ſeems to be as follows;

Mr. *Seaman*, having determined to leave *Hart-Hall* at all events, apply'd to one Mr. *Brooke*, of *Oriel-College* to be his *tutor*, and get him admitted into that college; which ſaid Mr. *Brooke* came to Mr. *Bowles*, who was then at ſupper in the *Hall*, and deſired him to admit ſuch a young man commoner into that college; which Mr. *Bowles*, purely upon the application of Mr. *Brooke*, accordingly did, as he had a Power to do, being, at that Time, the *ſenior acting-fellow*, (contrary to your poſitive *aſſertion*,) and therefore the *proper perſon* to do it.

The *gentleman* farther obſerv'd that the *provoſt* never does (and indeed *cannot*) appoint a *deputy*, when he goes out of town, the *dean* or *ſenior fellow* being *deputy* of courſe. That in this *caſe* the *provoſt* and *dean* being both out of town, as you admit, and Mr. *Bowles* being *ſenior fellow*, which you are deſied to diſprove, acted in this affair by his † *own authority*, and not by *deputation*.

That

* Page 44. † *Vid. p.* 50

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That it was not in the *power* of the *provoſt* to *remove* Mr. *Seaman*, after he was ſo admitted, provided he were inclined to do it, unleſs it were for ſome *offence* committed in *Oriel-College*: and yet this is what you ſo importunately and *unreaſonably* require of him!

The gentleman ſtill farther aſſured me, that neither the *provoſt*, nor Mr. *Bowles* ever ſaw, or had any knowledge of Mr. *Seaman* before he was admitted, nor for ſome time afterwards.

That Mr. *Bowles*, in particular, was ſo utterly unacquainted with him, that he entered him by the name of * *John Seaman*, and not of *William Seaman*, as you ignorantly † alledge.

That the firſt time Mr. *Bowles* ever ſpoke to Mr. *Seaman*, was on account of a publick exerciſe in the college, at which Mr. *Bowles* preſided, not as *dean*, not as Mr. *Provoſt's deputy*, not as any body's *deputy*, but purely as *ſenior fellow*, in the *ſame manner* as at the *admiſſion*, according to the *common practice* of the college.

That he admitted him, as he might have innocently done any other perſon, without any view or deſign of *ſerving himſelf* or *diſobliging* you; but merely at the requeſt and ſolicitation of Mr. *Brooke*.

Neither did Mr. *Bowles*, as it was farther obſerved, pay the *forty ſhillings*, exacted by the *ſtatute*, in *any manner*, either for himſelf, or for Mr. *Seaman*, as you confidently and falſly aſſert; ‖ for when the *vice-chancellor* ſent to Mr. *Bowles* to pay it, he anſwered that he *never ſaw* Mr. *Seaman*; that he *knew nothing* at all of the matter; but referred him to Mr. *Brooke*, the *tutor*; who, after ſeveral expoſtulations, paid the money, *with his own hands*, to the *vice-chancellor*.

If-

* Vide the *Buttery-Book* of *Oriel-College*.
† Page 35. ‖ Page 40.

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If this account, Sir, be *true*, (as I muſt ſuppoſe it to be, till you *prove* it otherwiſe,) with what a multitude of falſhoods, miſrepreſentations, and injurious calumnies does your *treatiſe* abound? Such an heap of *ſeeming prejudices*, and *manifeſt blunders*, as muſt proceed, either from a ſtrong inclination to *perverting the truth*, or from the groſſeſt *ignorance* of the ſubject in hand!

You muſt, therefore, now ſuffer me to *expoſtulate* this matter a little with you, (as you have done with Mr. *Bowles*, * ) and to ask you, how you could do ſo *unkind* and *unchriſtian* a thing, to brood over reſentments (ſo wrongly conceived) for *three* years together, and ſit down, in ſo deliberate a manner, in order to ſend them forth into the World, as they now appear, with all that *ſhew* of argument, and *pomp* of words, with which you hope to obtain *credit* amongſt the *vulgar* and *ignorant*? How could it enter into the heart of ſo *pious* and *conſcientious* a a man, to write ſo elaborate a performance, without any juſt reaſon, againſt a gentleman who had been an *ornament* to your *hall*, and for whom you had formerly expreſſed ſo great an eſteem? And this, without ſo much as giving him an opportunity, *in a private manner*, to juſtify his conduct, or ask *pardon*, and make you reparation. Could nothing ſatisfy the violence and impetuoſity of your wrath, but expoſing his name in almoſt every page of a large book, with your own *hard* comments and *unjuſt* obſervations?

If you ſay *that you did apply to the* provoſt *of* Oriel-College *before you begun to write your book*; yet was that ſufficient for a *juſt* and *good* man to do? why was not Mr. *Bowles*, who makes ſo conſpicuous a figure in it, applied to, as well as the *provoſt*? was he, all on a ſudden, grown ſo *inconſiderable* in your eyes, as not to deſerve the leaſt *notice* or *regard*, even when his *reputation* was to be put at

* Page 42.

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at ſtake? why, ought not he likewiſe to have been heard in his *own defence*, before ſo *terrible* a charge, as that of *endeavouring to ſubvert the diſcipline of the whole univerſity*, was brought againſt him? nay, indeed, ought any man, however *mean* and *inconſiderable*, to be treated in this manner?

You ſay *that you applied to the* provoſt *of* Oriel *in this matter*; and what anſwer did the *provoſt* give you? Did he not tell you, as I have before ſet forth, *that it was not done by his* DEPUTATION, *but by the gentleman's own authority, as* ſenior fellow? And if he did ſo, what end could you think to ſerve, by inſiſting ſo long upon this head? why ſhould you, for ſo many pages together, ſpin out your *reproaches* upon that *worthy magiſtrate*, for confirming and approving the *admiſſion* of Mr. *Seaman*, for *lending his authority ex poſt facto*, and for *giving validity* to *unlawful* acts, with a great deal to the ſame purpoſe, *after* you had been told, from his own mouth, *that it was not done by his* Deputation, and could not but hear, after all thoſe examinations which you ſeem to have made, *that it was not in his* power *to* reverſe *it?*

However, you may therefore *at preſent* deſpiſe Mr. *Bowles*, on account of your *age*, your *ſtanding*, more-exalted *talents*, or a *ſuperior ſtation* in the univerſity, (which, however, a *modeſt* man would not do) yet does it, Sir, become you to throw your *dirt* and *foul language*, in ſo plentiful a manner, upon *one* who is ſo much *ſuperior* to you in *age*, as well as in *ſtation*, and at leaſt your equal in *learning*, *probity*, and *religion*; one who has lived *ſo many years*, in the *univerſity*, with an *unſpotted* character in every reſpect, till it was now firſt of all impeached by you?

Let me conjure you, therefore, by all that is *ſacred* and *honourable*, to * declare *what motive could poſſibly* induce

* Vid. Your expoſtulations, p. 42.

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induce *you to do a thing ſo* extravagant, *ſo* unuſual, *ſo* unchriſtian? —— *Had the* provoſt *of* Oriel, *or Mr.* Bowles *ever given you any ſuch* provocation, *as might ſeem to juſtify your* reſentment *of it in this manner? Not the leaſt in the world; nor could the* juſteſt *reſentment have been thus expreſſed with* innocence. —— *What then could poſſibly excite you to ſo* extraordinary *a procedure? Here is an effect that aſtoniſhes; a* proportionable *cauſe is ſo far from being aſſign'd, that there doth not ſo much as* any *appear; a matter of the greateſt* importance (to every good man) *has been taken for a* trifle; *and that, which is* death *to the* reputation *of our* neighbours, *ſeems to have been* ſport *to you.*

I muſt, in particular, deſire to know the reaſon why the whole load of your *ſatire* and *reſentment* ſhould be thrown upon the *provoſt*, and Mr. *Bowles*, who do not ſeem, in any manner, to deſerve it? and why even the *name* of Mr. *Brooke*, who was ſo *deeply concerned* in this affair, and is the *only* perſon *blameable*, (if there is indeed any thing *blameable* in it) ſhould not be ſo much as *mentioned* or *alluded* to in your whole book?

I call upon you, Sir, in the moſt ſolemn manner, as you profeſs yourſelf a *ſcholar* and a *chriſtian*, to declare the *ſecret motive* which induced you ſo artfully to conceal *his name*, who was the *chief inſtrument* in this affair; and to fall ſo violently *upon thoſe*, who, at worſt, are no farther guilty, than that they *could not help it*, when it *was done*. If you fail to ſatisfy us herein, I will myſelf *examine* farther into this matter, and endeavour to give the world the *true* reaſons of ſuch a *partial* and *extraordinary* procedure.

Having thus examined the particular *caſe* of Mr. *Seaman*, with relation to *himſelf*, Mr. *Bowles* and the *provoſt* of *Oriel College*, and, I think, demonſtrated, that you have groſly *miſrepreſented* it in every particular; we will now come to the *ſtatute* itſelf,



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and ſee whether your reaſons for *altering* it are more concluſive.

You begin with obſerving, upon Mr. *Seaman's* caſe, * *That a ſingle inſtance ſucceeding will invite* imitation; *common practice will take away* ſhame; *and* diſcipline *and* learning, *in this part of the world, will be juſt where they were a thouſand years ago.*

In ſhort, the ſum of your *complaint*, and the *purport* of your whole book, is to ſhew that this *ſtatute* is firſt of all *inſufficient*, and ſecondly *eluded*. Let us conſider what you have to urge upon both theſe heads.

As to its *inſufficiency*, you obſerve that *forty ſhillings*, according to the *preſent value* of money, is ſo *inconſiderable a penalty*, that it will be but little regarded, when any perſon, out of *humour*, *peeviſhneſs*, or *ſelf-intereſt*, ſhall be inclined to break the *ſtatute*; which ought, therefore, to be enforced by ſuch a *farther ſanction*, as will be *ſufficient* to preſerve it from any *future violation*. You do not mention what you would pleaſe to have that ſanction be; but I ſuppoſe, by the drift of your book, that you would have the *penalty* made large enough to *confine* every ſcholar to that *ſociety*, into which he ſhall firſt happen to be admitted; ſo that he ſhall be *effectually* pinn'd down to that *college* or *hall*, without any *poſſibility* of removing to another, *whatever reaſons* he may have for it, *without* the conſent of his preſent *governor*, or the *vice-chancellor* of the univerſity,

But I believe, and grievouſly apprehend, that *worſe* conſequences would follow from ſuch a *burdenſome penalty*, than can poſſibly attend the *ſtatute*, as it ſtands at preſent; for notwithſtanding your argument, that a *ſcholar* will be equally at *liberty* to remove, provided he can produce a *good reaſon* for ſo doing, when the ſtatute is enforced with a *ſtronger*

* Page 33.

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*ſtronger* penalty, and more *effectual* ſanction, give me leave to call this only a *gratis dictum*; it will be in vain to tell us, that a *good governor* will not refuſe his *diſceſſit* to any ſcholar who has *behaved well*, and can *advance* himſelf by removing; for this is directly *begging* the queſtion, and implying, not only that all the *preſent governors* of colleges and halls are *good* men, and *impartial* governors; (whereas, perhaps, there may be one or two inſtances to the contrary, as I ſhall prove from your own words,) but it ſuppoſes farther, that there never was, and never will be any ſuch thing as a *bad governor*, as long as the *univerſity* ſtands.

Perhaps you will reply, that ſuppoſing any *governor* ſhould be ſo unreaſonable, or wicked, as to *refuſe* a ſcholar his *diſceſſit*, who has even the *juſteſt* cauſe to deſire it, yet he has liberty to appeal to the *vice-chancellor*, who can himſelf give him leave, *without* the conſent of his *governor*: but this alſo comes to much the ſame; for how can I be ſure that he *will* give me leave, which depends entirely upon what ſort of a man the *vice-chancellor* ſhall happen to be; whether a juſt, honeſt, impartial man, who weighs *juſtice* with an equal ballance; or one who will prefer the *friendſhip* and *good correſpondence* of a *brother-head*, with whom he hath been long *intimate*, to the ſingle requeſt of a poor, unknown, *young lad*, againſt whom, perhaps, the *governor* has unjuſtly prepoſſeſſed him.

This, Sir, is ſo far from being a *chimerical* apprehenſion, that, in all probability, it would often be the caſe; eſpecially when party runs high, and the *merit* of men is not decided by *learning* and *induſtry*, but by a certain *zeal* for this or that prevailing opinion.

In order to give this argument ſome *weight*, I muſt deſire you to caſt your thoughts back to the grand uſurpation of *Oliver Cromwell*, and then ask your conſcience this impartial queſtion; whether you do not believe, that many a *vice-chancellor*, in thoſe



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wicked *Rump*-times, would have combined with one of his *fanatical* brethren to oppreſs an honeſt *young royaliſt*, by refuſing him leave to *depart* from one *college*, where he had been manifeſtly *ill-us'd*, and go to *another*, where he had a proſpect of *advancing himſelf*.

Neither can I agree with you concerning the *reaſons*, which a ſcholar ought to have, for leaving *one* ſociety, and going to *another*.

In the firſt place, I muſt obſerve, contrary to the whole *tenour* of your book, that it may not, in many caſes, be *proper* to declare the *motive* of deſiring to *remove*; for I may have *ſecret* promiſes from my friends in *another* college, or *private* views of my own; the *divulging* of which might entirely fruſtrate my *own* ends, or the *deſigns* of my friends: which I believe will not be thought a *groundleſs* objection by thoſe, who know any thing of the method of canvaſſing for fellowſhips or other preferments at *Oxford*.

But ſecondly, as it may not be *proper* to declare the reaſons of deſiring to go to *another* college; ſo it may be equally *imprudent* to declare my *objections* againſt *that*, which I deſire to leave. I may not like my *governor*, and perhaps for very *good reaſons*: he may be a proud, imperious man, rigidly obſervant of little *niceties* and *trifles* in diſcipline and the *government* of his college; he may perhaps be a *well-meaning* man, and a *good ſcholar* in univerſity learning; but withal a *pedant*, an *humouriſt*, and, by his affectation of *ſingularities*, and adherence to *punctilios*, a meer *tyrant*.

He may, beſides, be not only monſtrouſly *whimſical* with regard to his *own œconomy* and *method of living*; but likewiſe ſo *unreaſonable*, as to expect the ſame individual *formalities* from all thoſe under his power, however their ages, conſtitutions, and appetites may diſagree; he may not only demand the *direction of my company*, (which indeed you ſeem

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ſeem to * inſiſt upon your ſelf) but be ſo rigid and *tyrannical* in this particular, that he will not allow me the converſation of my *deareſt friends*, and moſt *intimate acquaintance*; nay perhaps of my *neareſt relations*, or even of my *own* † BROTHER. Then as to *diet*, he may be full as *oppreſſive* again in that particular; not content with reſtraining me from *extravagances*, which are not *proper*, and what I cannot afford, he may force me into a contrary *extreme*, and from a ridiculous ſort of reaſoning, becauſe *intemperance* is bad for *health* or *ſtudy*, confine me to a *regimen* of bread and water; or what is little better, of *ſmall beer* and ‡ APPLE-DUMPLINGS.

I have drawn you a *character*, which is not unlikely to prevail in *collegiate* ſocieties; it is a *character*, not *vicious* indeed, but ſo *odious* and *troubleſome* to thoſe over whom it *preſides*, that I cannot help thinking it one *good reaſon* for leaving a ſociety, which is govern'd by ſuch an odd *fantaſtical* creature, were any body to judge of it, but the PURITAN himſelf.

I could put the caſe ſtronger ſtill, and ſuppoſe the *governor* to be a *worſe* man than him before deſcribed, an unjuſt, rapacious, paſſionate, debauched wretch; in every reſpect unfit to *preſide* over young men, and, by his influence and example, taint their tender minds with an inclination to the *ſame vices*.

I will ſuppoſe again, that I am *put into the hands of a bad tutor*, ‖ *who totally neglects me, does not read a* lecture *to me above once a month, or two months, or a quarter of a year; and then without any* method *or* deſign.

You ſay, Sir, *you are inclined to believe that this is a very rare caſe indeed, and you hope is put — as a thing* poſſible *only, and not yet experienced by any, nor ever likely to happen.* Could I ſuſpect ſo grave



* *Page* 204. † *Page* 76.

‡ Enjoin'd in a certain *hall* in *Oxford*, every *Friday*, with their *concomitants*, as they are call'd, *viz. a farthing* brown ſugar, *and a farthing* butter. ‖ *Page* 201.

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a perſon of being *ludicrous*, I ſhould conſtrue all this as meer *drollery* and *grimace*; but as the *ſolemnity* of your *mien* and *aſpect* will not ſuffer me to do this, I muſt tell you, Sir, that whatever you may *believe*, or *hope*, or *dream*, is nothing to the purpoſe; for the caſe you mention is not only *poſſible*, but a very *common caſe*, already *experienced* by many, and what will certainly *happen again*. I wonder, Sir, how you, who have lived *ſo long* in the *univerſity*, and compared the *diſcipline* and *ſtatutes* of other colleges ſo nicely together, in order to make a *compleat ſcheme* for your own, could be ſo groſly *impoſed* upon in this particular.

Laſtly, Sir, I think it a good reaſon to leave my *college*, if, after tryal and obſervation of other colleges, I do not like the *diſcipline* and *method* of education eſtabliſhed there, however ſtrictly obſerved; and to go to another, where I am convinced that I can ſooner arrive at a tolerable perfection of *ſound* knowledge and *rational* learning.

All theſe muſt be allowed to be very good *reaſons* for leaving *one* ſociety and going to *another*; but as it would be improper and inconſiſtent with the *ſcholar's deſign* to declare them to his *governor*, ſo I think there ought to be *ſome room* left for him to change his ſociety; not, however, without paying ſuch a *reaſonable penalty* as the *ſtatutes* at preſent exact, to prevent *others* from wandering from one college to another, only out of *wantonneſs*, *idleneſs*, or *reſentment*.

This ſeems to me the more reaſonable, ſince you tell us that *ſeveral colleges* make uſe of *ſollicitations*, *importunity*, *acknowledgements*, and *entertainments*, to obtain *pupils*; for if *any* colleges ſtoop to ſuch mean artifices to *get ſcholars*, I am afraid that they will condeſcend to as *unwarrantable practices* to *retain* them. Nay, as good an opinion as I have of your ſelf, yet in the caſe of Mr. *Bowles*, (whatever Mr. *Seaman*'s might be) you was undoubtedly too ſevere; for if his *reaſons* for leaving your *hall* were

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*not* good, it is impoſſible that there ever ſhould be a *good reaſon for ſo doing*. Nay, I think you was alſo a little too *ſcrupulous* in the caſe of Mr. *Joſeph Somaſter*, (called in your book, *Joſeph Somaſter*,) whoſe reaſons for deſiring a *diſceſſit* were as follows,

I. That in *Baliol College*, he had the promiſe of a tutor *for nothing*.

II. That he could live *cheaper* there.

III. That a *ſcholarſhip* of that houſe would be given to him ſoon after his admiſſion.

You have, indeed, with your uſual exactneſs, conſidered theſe reaſons; but you do not ſeem to have invalidated any of them, unleſs it be the *ſecond*, relating to the *cheapneſs* of *Hart-Hall*; upon which occaſion you have given us, from your *buttery-book*, and other valuable *archives*, a very elaborate repreſentation of your *œconomy* and *regular manner* of life. But the other two reaſons remain in their full ſtrength; and I wonder how you could make any demur to ſigning his *diſceſſit*.

For theſe reaſons I am againſt enforcing the *ſtatute* with any *larger* penalty, eſpecially one *ſo large* as you ſeem to deſire; which, after all you have ſaid to the contrary, would be binding the ſcholar, like an *apprentice*, and *impriſoning* him in one ſociety.

But SECONDLY, you object that even this *inſufficient*, *defective* ſtatute is *eluded*, and the penalty not *regularly* exacted: for you ſay, that it ought to be paid by the *governor* himſelf, into whoſe college any perſon is thus *irregularly* admitted; whereas, in the preſent caſe, it was not paid by the * *provoſt* of *Oriel*, but by Mr. *Seaman* himſelf, by the hands of Mr. *Bowles*; which I have before proved to be a direct *falſity*: But this, with ſubmiſſion, is the *weakeſt* and moſt *childiſh* objection, that I ever met with from ſo learned a Pen. Does the law enquire, in

* Page 40.

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in any *penal* ſtatute, by whom the money is paid? the law indeed ſays, that, if you break ſuch a *ſtatute*, you muſt forfeit ſuch or ſuch a ſum; but it does not ſay, that you ſhall not *borrow* it of a friend, or that *another* ſhall not pay it for you. Thus, when any man is *fin'd* for a miſdemeanor, the offender is obliged to produce the money; but, provided he does that, no body troubles his head out of whoſe pocket it comes. Beſides, this is an *objection* which can never be removed, it being *impoſſible* to find out *who* ſupplies the money, or prevent a *preſent* of the ſame value. In a word, were the *penalty* of this ſtatute an *hundred pounds*, inſtead of *forty ſhillings*, it would be ſtill liable to the ſame *evaſions*: nay, it would be liable to it in a much higher degree; for a *governor* might, perhaps, think it worth his while to pay *forty ſhillings* to get a young man, of a *good character* and *promiſing parts*, into his college, (as you ſay yourſelf, * that you would purchaſe a *good tutor* at any rate,) whereas he would not comply with a penalty of an *hundred pounds*, or of any other *large* ſum.

But you go on, and † labour very hard to prove, that beſides the penalty of *forty ſhillings* to be exacted of the *head* of any college or hall, for every ſuch *irregular admiſſion*, he ought alſo to *reſtore* the ſcholar. Indeed, you are ſo modeſt as to own, that the ſtatute is ‖ *ſilent as to this reſtitution*; and if ſo, why ſhould more be required than the ſtatute requires? but perhaps it is *implyed* in the ſtatute; *eſpecially ſince you ſay, that the payment of the* forty ſhillings *is a* conceſſion *that the ſcholar was wrongly removed; and if* wrongly removed, *ought to be* reſtored. I do not ſee that any ſuch thing is *implyed*, or that any thing ſhould be ſuppoſed to be *implyed*, which is not *expreſſed*, or does not at leaſt appear to be *implyed*. This is a ſtrange way of explaining *penal ſtatutes*

* Page 67. † Page 37. ‖ Ibid.

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*ſtatutes*, which I always thought ſhould rather be *relaxed* in the execution, than *ſtrained*, and made *more* rigorous by *ſilent meanings*, and forc'd *implications*. We will examine this reaſoning by a parallel caſe.

There is an act of parliament, which is a *national ſtatute*, *againſt burying in any thing but* woollen, *under a penalty of* five pounds: Whereas we know that ſeveral perſons of faſhion are every year buried in *linnen*, *lace*, *&c.* and, upon payment of the *penalty*, are ſuppoſed to have complied with the *law*, and to be ſafe from any proſecution: but, according to your way of reaſoning, the bodies, thus *unlawfully* interred, ought to be taken out of their graves, ſtripp'd of their *prohibited ſhrouds*, and wrapp'd up once more, in *ſheeps wool* only: For, though the act of parliament is *ſilent* as to this, yet the payment of the *five pounds* is a conceſſion that the bodies were *unlawfully buried*; and if ſo, the breach of the law ought to be repair'd.

Perhaps you will endeavour to diſtinguiſh, in your great *logical* capacity, between theſe two caſes, and obſerve, that a breach of the *univerſity ſtatute* tends to the ſubverſion of *diſcipline* and *liberal learning*, which is *malum in ſe*; and that *ſcholars*, thus irregularly admitted, ought therefore to be *reſtored*, to prevent the ill conſequences of ſuch an example: whereas, in the other caſe, ſay you, there can be no ſuch pretence, it being really of no moment, either to the living or the dead, whether a man be buried in *linnen* or *woollen*, any farther than as it is a breach of an *act of parliament*; that this is only *malum per accidens*; and that therefore, if they pay the *penalty* exacted by the law, the injury is fully repaired.

But I muſt beg leave to obſerve, that this diſtinction is fallacious, and a meer ſcholaſtick ſubtlety: For, as the ſtatute, to prevent the ſcholar's *removing* from one houſe to another, was made for the advancement of *good learning*; ſo the *act of parliament* againſt

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againſt burying in *linnen* was made for the encouragement of the *woollen manufacture*, which is acknowledged, on all hands, to be the greateſt ſupport of the wealth of this kingdom; for which reaſon I think that one ought to be regarded as much as the other; for I conceive an attempt to injure the *publick*, and defeat the proſperity of our *native country*, to be equally deſtructive, and therefore equally *malum in ſe*, with an attempt to ſubvert the *diſciplines* of the univerſity; and therefore, all examples, both of one and the other, ſhould be equally avoided and removed.

But you go on, and ſay, *Thus though the ſtatute mention only the penalty of* forty ſhillings, *and be ſilent as to the* reſtitution *of the ſcholar, yet it appears on record to have been* uſual to reſtore *the ſcholar; at leaſt there is* one precedent *for* reſtoring *the ſcholar, and there doth not appear to be one for* detaining *him.*

The ſingle inſtance, which you have happened to pick up, is of one *Thomas Wyſſe*, who, in the year 1548, was, by the vice-chancellor's order, reſtored to Mr. *Maw*, principal of *Whitehall*, by *John Bury*, rector of *St. Mary College*, into which he had admitted him in the *irregular* manner before mentioned.

You ſeem to allow, Sir, though with ſome difficulty, that, in this caſe, Mr. *Bury* was not obliged to pay the * penalty of *forty ſhillings*, enjoin'd by the ſtatute, but only to *reſtore* the ſcholar; your inference from which is, that the vice-chancellor, at that time, did not think the penalty *ſufficient*, (though, by your † own acknowledgement, *forty ſhillings* was then of at leaſt *ſix times* the value that it is at preſent,) or that it was *eluded*, as it is now, or that he did it to give *ſatisfaction* to the *governor*, who was *injured* by this *irregular* remove; and there-

* Page 53. † Page 32.

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therefore preferr'd the *reſtitution* of the *ſcholar* to the *payment* of the *penalty*, as more agreeable to the *intention* of the law.

I am ſtill ſo unhappy as to differ in my opinion; and can by no means allow, that the vice-chancellor, in 1548, ordered this *reſtitution* upon *any* of theſe accounts; but, as it is much more reaſonable to ſuppoſe, did it at the voluntary requeſt of Mr. *Bury*, who, upon this complaint, choſe rather to *reſtore* the ſcholar, *by way of commutation*, as it is uſual in other matters, than be oblig'd to pay ſo *heavy* a penalty: and then this inſtance is nothing to your purpoſe.

But even ſuppoſing (what there is no manner of reaſon to believe) that the rector of *St. Mary College* paid the *penalty*, as well as *reſtored* the ſcholar. What does this prove? Only that the vice-chancellor of *Oxford*, in 1584, went beyond his authority, and did an action, which he could not warrant by ſtatute.

I ſhall not take any notice of your *calling* a thing *illegal*, which has been *once* done; but you ſay *there is one precedent for reſtoring the ſcholar, and there doth not appear to be one for the* detaining *him*.

Really, Sir, I have no opportunity of ſearching the *univerſity regiſters*; nor, if I had, ſhould I think it worth my while to take ſo much pains about this matter: But allowing this to be true, that there is one *precedent* for *reſtoring* the ſcholar, and none for *detaining* him; ſhall *one* inſtance of a vice-chancellor's having ſtretch'd his power, almoſt two hundred years ago, be extended to all his ſucceſſors, and argued into practice?

I muſt make one more remark upon this caſe; which is, that *Thomas Wyſſe*, take it which way you pleaſe, was not *reſtored* without the vice-chancellor's *order*. I preſume that you have, in your caſe, appeal'd to the preſent *vice-chancellor*; and if he thought himſelf poſſeſſed of any ſuch power to *diſpenſe* with ſtatutes, as his predeceſſor in 1548 did, he would have iſſued the ſame *order* to the *provoſt* of *Oriel*, to reſtore Mr. *Seaman*: but if he has ſuch a power, and

refuſes

refuſes to exert it in your behalf, he is, at leaſt, equally culpable with the *provoſt*, and ought equally to ſhare your reſentments; inſtead of which, Mr. *vice-chancellor* receives nothing but the higheſt * *encomiums* from your hands, and Mr. *Provoſt* nothing but the ſevereſt reproaches.

You tell us in the next page, that *this proceeding had ſo good an effect, that there doth not appear to be* another inſtance *of a ſcholar admitted into another houſe without* leave *from his former governor, or from the vice-chancellor, till the year* 1723. ſo that in the courſe of a hundred and ſeventy eight years, there are, according to your own acknowledgement, but two *inſtances* of perſons admitted into other colleges without *leave* from their former *governors:* In one caſe, the perſon ſo admitted was *reſtored*, but the *penalty* does not appear to have been paid; in the other, the *penalty* was exacted, and the perſon *not reſtored*; which I preſume would have been done in the latter, if the vice-chancellor had any power by ſtatute to do it. Your *one precedent*, therefore, is only an inſtance of a former vice-chancellor, who exceeded his duty in *reſtoring* the ſcholar, which was an illegal act, unleſs he did it by the conſent of both parties, in lieu of the *penalty*; as it is very reaſonable to believe: If he did it by virtue of his own authority, it was an *unſtatutable* action, and ought not to be followed by his ſucceſſors; if he did it, not by his own power, but by agreement of the parties, then it is *no precedent* to your purpoſe; and, as you have not been able to rummage up any other *inſtance*, I hope you will not argue that it has been *uſual*, to *reſtore* the ſcholar, from *no precedent at all*.

I ſhould be aſhamed to dwell ſo long upon this head, if it were not made neceſſary by your own prolix manner of writing; and I hope that I ſhall not be thought tedious in following you, under whoſe

* Page 61.

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whoſe pen a *mole-hill* inſenſibly ſwells into a *mountain*, and * *trifles* become of the *utmoſt importance*.

What author in the world, except yourſelf, could, with ſo much addreſs, and ſo good a grace, introduce all the particulars and minute circumſtances of his own life: To this happy talent we are obliged for that † agreeable account of your life in *Hart-Hall*, "Whenever your *family* are not with you, "which, *it ſeems*, they are not ſometimes for a "fortnight or three weeks together; that you hardly ever ſup out of the common *refectory*; that you "neither ‖ *vary* the meat, nor *exceed* the proportion "which is ſet before the *loweſt* commoner; that *ten* "*pence* a day has paid for your breakfaſt, dinner, and "ſupper, even when there *was Ale* in the ſociety, which "now there *is not*: that you have, you thank God, (*and* "*ſo do I too*) as good *health* as any man in *England*, "and as good an *appetite* as any member of the "community; and, for a conſtancy, had rather live "in *Hart-Hall*, ſo far as relates to *eating* and *drinking*, than at any nobleman's table in *Europe*."

Again you tell us, with the ſame facility, "That, "for every day, of the beſt part of your life, you "have done *ten ſhillings* worth of work for *two* "*pence*—that you have been above *one and thirty* "*years* a member of this univerſity, —— that you "have ſpent *twenty five* of them in the education "of youth; —— that you have had the honour to "*preſide* in *Hart-Hall* for theſe *fifteen years* paſt, — "and are now juſt *fifty years* of age:" —all points which may poſſibly ſeem to be of but little importance; and indeed would be ſo, did they relate to any body leſs conſiderable than yourſelf; but they are render'd ſtill more valuable by the hand which

Ee conveys

* Page 4. †Page 143.

‖ This part is liable to diſpute; I will only put you in mind of the late inſtance of PEASE and BACON. You remember what you ſaid upon that occaſion, *viz*. *It ſuch diet as this to deſcend to the* populace?

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conveys them to us, it being, in all probability, the only method by which we could come at any certainty concerning theſe particulars.

Before I quit this head, I muſt take notice of two things, which ſeem to have given you great diſturbance.

The firſt is, that * ſome perſons, it ſeems, have entertained a notion, that your *hall* is no more than an *inn*, of which you are the *hoſt*, and your ſcholars the *gueſts*. I am ſorry, Sir, to ſay that there ſeems to be ſome reaſon in this notion, however merrily you may pleaſe to treat it: For do you not, like other *inn-keepers*, get your living, and maintain your family by *letting lodgings*, and keeping an ordinary for all comers? Are not you licens'd for ſo doing, like other *inn-keepers*, and *retalers* of beer, though by a different hand? Indeed, you ſell *logick*, and other ſorts of learning, as well as proviſions for *eating* and *drinking*; but that cannot deſtroy the character of an *inn-keeper*, which you certainly are in all other reſpects, but only proves, that you deal in ſome particulars which your *brethren* of the trade do not.

But you obſerve, with relation to Mr. *Seaman's* leaving your hall, that ſuppoſing "a † *governor* to "be but an *inn-keeper*, and his college an *inn*, and "his ſcholars *gueſts*, and, as ſuch, at liberty to *ſpend* "*their money* where they pleaſe; yet, he doubts, he "will inſiſt upon the privilege belonging to all other "*inn-keepers*, and not ſuffer them to *reckon* without "their *hoſt*."

I cannot poſſibly conceive what this pretty obſervation was brought in for; or what purpoſe you intend it ſhould ſerve. You have, no doubt, the ſame right, with other *inn-keepers*, to bring in a *bill*, and demand your *reckoning*, when you pleaſe; which I do not hear that Mr. *Seaman*, or any other of your *gueſts*, ever refuſed to pay; but I believe you are the only *landlord* in town, who would offer to detain his *gueſts* by

* Page 84. † Page 118.

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by force, after they had paid their *reckoning*, and oblige them to ſpend more of their money in *his houſe*, whether they will or not.

The next thing which I ſhall but juſt take notice of, is your apprehenſion, that unleſs this ſtatute is farther enforced, "our good *mother*, the univerſity will be * govern'd by *children*, and by their "*fooliſh acquaintance*, juſt as their *natural* parents "are." This dreadful apprehenſion runs through your whole book, from beginning to end, but it is ſo monſtrous and groundleſs a ſuppoſition, and, withal, carries along with it ſo pitiable an opinion, both of *parents* in general, and of the *governors* of the univerſity, who can never ſurely be ſo weak, as to ſuffer themſelves to be *governed* in this *childiſh* manner, that I will not inſiſt upon it any more.

Having thus freely and impartially given you my reaſons why I cannot agree with you in the main article of your book, *viz.* the *inſufficiency and eluſion* of this ſtatute, which you have ſo much at heart; I ſhall now proceed to acquaint you, with the ſame freedom, that I do agree with you in ſeveral particulars, which are occaſionly hinted at, and interſpers'd through your whole treatiſe.

Give me leave, Sir, to premiſe this with a ſhort lamentation of our unfortunate caſe, who are obliged almoſt ſingly, to ſtand up in the cauſe of *virtue* and ſound *diſcipline*, againſt the united efforts of a vicious and corrupt generation! That it ſhould be the particular hard lot of *Terræ-Filius* and Dr. *Newton* to buffet with calumny, and bear the reſentments of an *ungrateful univerſity*, for endeavouring to reform her errors, and † "pointing out to her "that *better path*, in which ſhe ought to go."

Perhaps, it may ſtartle you to ſee your great name joined with *Terræ-Filius*; and to hear that you muſt expect to undergo an equal ſhare of that ob-



* Page 128. † Vide your Preface.

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lequy and ill-will, which have conſtantly attended him in the work of *reformation*; eſpecially ſince you have guarded your performance, in ſo cautious a manner, with great profeſſions of *deference* to thoſe to whom you *appeal*; have uſhered in your complaints with the humbleſt *ſubmiſſions*, and ſoftened all your invectives with ingenious *ſalvo's* and *ſham-ſuppoſitions*.

It muſt be confeſſed, indeed, that our manner of writing is ſomewhat different, occaſioned by our different ſtations, characters, and profeſſions; You, like the inimitable *Horace*, touch the wound but gently, and play with your patient; whilſt I, like rougher *Juvenal*, tear off the plaiſter at once, and diſcover the *ulcer* in all its malignity.

But though you have wrapp'd up your complaints (which, perhaps, our enemies will call *malice*) in cleaner linnen than I was able to do, and diſguiſed your *intention* with more *artifice* and *fineſſe*; yet our writings both undoubtedly aim at the ſame mark, and therefore will equally rouze up the reſentments of *thoſe*, againſt whom they are levell'd; nay, you muſt rather expect a larger portion of calumny and reproach, ſince you have tickled them in a much more elegant manner, and adorned almoſt every ſarcaſm with the moſt beautiful flowers of *rhetorick* and *poetry*.

Nay, beſides this, the ſuperiority of your character, as it will have much greater influence than mine, and give a *credit* to what I have before ſaid upon the *ſame* ſubjects, ſo it will infallably inhance your crime, and their indignation.

Since, therefore, you have condeſcended ſo far as to liſt your ſelf *my ſecond*, and have not diſdained to tread in the path which I *chalked* out for you; let me conjure you, for the ſake of our common cauſe, to perſevere with conſtancy and *chriſtian* courage in this glorious warfare, in deſpite of all the clamours and oppreſſions of *our* enemies.

Indeed,

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Indeed, you ſeem apprehenſive of this by thoſe bitter complaints of paſt-ſufferings, ſcattered ſo plentifully in your book, and by thoſe *ſturdy* reſolutions of *quitting* the education of youth, if you are not redreſſed; in which I think the odds are, at leaſt, ſomewhat againſt you; — But I muſt now haſten to thoſe paſſages, which you ſeem to have copied from me, and which, out of a *natural affection*, I am inclined to approve.

You gave me reaſon to expect ſomething of this nature by your *Preface*; which is the fineſt compoſition, that I ever read, of *chriſtian* reſignation, charity, and forgiveneſs on one ſide; and of human *reſentment* and *aſperity* on the other. It concludes thus; "As I have entered into this with due *deliberation*, "with good *advice*, with a clear *proſpect* of its tendency to piety, learning, and good manners, *(which "is exactly my caſe too,)* ſo I ſhall think my ſelf happy, if I may be permitted to proceed in it, without any farther interruption, either from thoſe "who would obſtruct my *charity*, or from thoſe "who would *ſteal* away my ſcholars."

There are two bitter charges contained in this period: I will juſt make a ſhort remark upon each of them.

By thoſe who would obſtruct your *charity*, I ſuppoſe you mean the *Rector* and fellows of *Exeter College*, who gave you that *grievous oppoſition*, ſo often complained of, to the *incorporation of your hall*. For my part, I know nothing of the diſpute between you; only that, it ſeems, the *ſcite* of the ground, upon which your *hall* ſtands, belongs to them; and I ſuppoſe they imagined that they had a right to *oppoſe* any project which invaded their *property?* This you call an *unreaſonable oppoſition*, becauſe there did not, by it, appear to be any *advantage* to the *oppoſers:* ſo that all *oppoſition* muſt be



* Page 203.

eſteemed *unreaſonable*, where the *oppoſers* have no *viſible advantage*, or *mercenary view*. However, I ſhall wave this, becauſe you will reply, that no body ought to oppoſe a good deſign, ſuch as is the *endowment* of a college, unleſs it affects their *property*; for they have ſome other *reaſon* for ſo doing. But perhaps they might argue thus upon this head; That allowing the *endowment* of a *college*, when well regulated, to be a *good deſign*, yet ſince there is ſuch a multitude of *irregularities* and *defects*, as appears by *Terra-Filius* and Dr. *Newton*, in theſe colleges *already incorporated*, it would be ridiculous (till their *ſcheme* of *reformation* takes place) to *incorporate any more*.

Your ſecond charge, contained in this period, is, of *ſtealing* away your *ſcholars*; which, I ſuppoſe, is deſigned to reflect upon *Oriel College*, alluding to the caſe of Mr. *Seaman*, which I have conſidered already; and therefore ſhall only remark, in this place, upon the term *ſteal*, which is alſo repeated in your book, and implies, that a *ſcholar* is the *property* of the *governor*, under whom he is placed; and indeed, in ſome colleges, which I could name, they actually make *properties* of them.

I obſerve, in the ſame manner, that when you ſpeak of the deſertion from our hall, you call it the *grand rebellion*; and of thoſe concerned in it, you call them *malignants*, *diſaffected* perſons, *conſpirators*, and *ringleaders* in the *rebellion*; which are all terms uſually appropriated to *kings* and *ſovereign princes*, ſuch as I have deſcribed, in one of my* papers, the governors of *colleges* and *halls* to be. Conſonant to this high character, you appeal to the *Provoſt* of *Oriel* in this royal ſtile; † "Whether of the two, he will rather diſcourage a "*deputy*, his *ſubject*, in the breach of his truſt; or a "*governor*, his *ally*, in the execution of his duty?"

How-

* *Vide Terræ-Filius* No. XII. † Page 490.

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However, you give us to underſtand, in the ſequel of your book, that you have happily diſcovered this wicked *conſpiracy* againſt your ſacred perſon and government; that you have, at length, ſuppreſſed this dangerous *rebellion* in your dominions, and once more eſtabliſhed your ſelf upon the throne of *Hart-Hall*. I joyfully congratulate your *majeſty* upon this occaſion; hoping that none of your *ſubjects* will attempt to diſturb your *reign* any more; but join, with a loud voice, in crying, *long live Dr.* NEWTON, MONARCH of HART-HALL!

It is not in the leaſt to be wonder'd at, that *one* who had thus ſtrongly imagin'd himſelf into the poſſeſſion of a *ſovereign diadem*, ſhould take it ſo heinouſly ill of any *anti-monarchical* perſons to degrade him into a common *inn-keeper*. I moſt humbly intreat your *majeſty's* gracious pardon for having preſum'd to give into this notion my ſelf; but as every man has a right to explain his own meaning, I beg leave to reconcile my aſſertion, of your being an *inn-keeper*, with your majeſty's ſtrenuous claim to *royal* power, in this manner, *viz.* I acknowledge that you are an undoubted *monarch* within your own walls, under the protection of *Exeter* college; that you enjoy great *prerogatives* in your *buttery*, are *ſupreme moderator* in your *chappel*, and poſſeſs an *abſolute authority* over the *kitchen*.

I am heartily concerned that any of your * *allies*, the *governors* of *colleges* and *halls*, ſhould ſo far neglect their obligations to conſcience and *oaths*, as to withdraw their aſſiſtance to the ſupport of your darling *ſcheme*; but you will do well to conſider, that violations of the moſt *ſolemn* treaties and engagements are, in theſe our days, no rarities in ſovereign princes.

I ſhall now come to the *Book* it ſelf, and point out ſeveral paſſages, in which you ſeem to have couch'd ſome *truth*, and a great deal of *Satire*.

Concerning your opinion of the *heads* of colleges, you deliver your ſelf thus, † "If it ſhould be

" ask'd

* *Vide* your book Page 49.

† Page 33.

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" ask'd why the *univerſity*, if they had not thought " this *penalty (of forty ſhillings) ſufficient* in 1634. did " not increaſe it? I anſwer, that this might not then " be thought neceſſary, becauſe the *heads* of *houſes*, " the immediate judges of the reaſons offered for " removing from one houſe to another, being, to- " gether with the *chancellor* and *proctors*, *from that* " *very time*, by a *particular ſtatute* then made, " united into an amicable body, at once *impower'd* and " *oblig'd* to meet *weekly* * in order to deliberate " about whatever might concern the honour and in- " tereſt of this famous ſeat of learning; it could " hardly be conceived *poſſible*, that, in any future " age, any of the *heads* of houſes themſelves ſhould " ſo utterly diſregard the *conſcience of their duty*, " the dignity of their *ſtation*, the *familiarity* of " their *friendſhip*, the *peace* of the *univerſity*, and " the *reputation* of their reſpective *ſocieties*, as to be " *guilty* of the breach of *this* ſtatute, had there been " *no* penalty annex'd to it."

I hope, I need not comment upon this paſſage, nor uſe any arguments to prove that this *complicated* charge againſt the *heads* of houſes, which you ſay, in the year 1634. *could hardly be conceived poſſible*, is actually fixed upon one of the preſent *heads*, for admitting Mr. *Seaman*: how reaſonably this charge is fixed upon that *worthy governor*, I leave the reader to judge from what I have ſaid upon that ſubject; but ſtill this is a proof, how exactly, generally ſpeaking, *we* agree in our opinion of the *heads* of colleges and halls.

This grievous charge is ſtill farther preſs'd againſt the *heads* of colleges in this *florid* manner; † " If " *governors* of ſocieties ſhall, in defiance of this ſta- " tute, not ſcruple to *admit* irregular young men, " who are willing to beat the expence of *forty ſhillings*, ——fare-

* *Vide* my paper No. XXIX. concerning the *Ordinantia*.
† Page 41.

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"—— farewell the only security of obedience to "the *local statutes* of every society in the *university*. "The *best dispos'd* cannot be long regular in *any* so-"ciety: They will be *overborn by the rapidity* "*of the stream*, and *whirl'd into the incircling eddy*, "and sunk promiscuously with every thing the "most insignificant and contemptible. And so fare-"well the *discipline* of this famous university!"

You go on, still farther, to accuse them of *theft* and *piracy*, in these words: * "Great numbers, "who were bound for † *this port*, have been inter-"cepted, and carried off to another, and many of "them just at their very entrance into it. False "colours have been hung out: Favours have been "*promis'd*, which were never *bestow'd*; and *scholar-*"*ships* have been given to those, who were under "a *statutable incapacity* to receive them. *Young* "*men* are scar'd, *Parents* manag'd, *school-masters* "are made welcome, and *piracy* infests these "seas."

Besides this *general* charge against *all heads* of colleges, you are particularly hard upon *some* of them; who, I cannot help observing, are the most *unexceptionable*. I have already fully considered the barbarous manner, in which you have treated the worthy Dr. *Carter*, *provost* of *Oriel-College*. I will now quote a passage, which seems to bear equally hard upon the late learned Dr. *Hunt*, *master* of *Baliol*, upon account of *instructing* Mr. *Somaster for nothing*. —— ‖ "One thing I would also suggest *to parents*; "that I never had any thing done for me *for no-*"*thing*, which did not, in the end, stand me in "*much more* than the full value; and that, for the "most part, that which costs little, is *worth less*." —— After this stroke, comes a *salvo* in your *usual* manner.—— "I do not say this to derogate from "the

* Page 64 † *Viz. Hart-Hall.* ‖ Page 137.

" the character of the gentleman, who has ſo *cheap-*
" *ly* offered his ſervices, becauſe he hath the *reputa-*
" *tion* of a *ſcholar*, and of a man of *parts*, and, I *believe*,
" deſervedly: But the more worthy he is to be *prai-*
" *ſed*, on the account of his *abilities*, as a tutor,
" the more I *blame* him, if, whilſt he was *himſelf*
" unhurt, he hath not doubted to intereſt himſelf in
" the unjuſt reſentments of his *friend*: And, whilſt
" he was a member of ſo *flouriſhing* a ſociety, and
" had ſo *acceptable* a *character*, as might en-
" title him to as *many pulpits*, as he pleaſed, out
" of the wide world, he hath ſubmitted to ſo mean
" an *art*, upon ſo *unworthy* a *motive*, in order to
" increaſe his *large flock* out of my *ſmall fold*."

I am credibly informed, *by the by*, that both parts of this charge are abſolutely *falſe*; for that, firſt, Mr. *Somaſter's* removal from *Hart-Hall* was not done at Dr. *Hune's* deſire, but ſolely by the motion of his own *relations*; and, ſecondly, that he has, ever ſince his admiſſion into *Baliol*, conſtantly paid the ſame *tuterage*, which other *ſcholars* do.

You afterwards ſeem, in the ſame *oblique* manner, to *charge him with *perjury*, in giving Mr. *Somaſter* the *ſcholarſhip* before mentioned in defiance of the *ſtatutes*, by which he was not duly *qualify'd* to receive it. How juſtly you do this, I am not able to judge, being perfectly unacquainted with Mr. *Somaſter's* age, or the *ſtatutes* of that college.

As we paſs along, I cannot omit one paſſage, which, though it does not *immediately* concern either your argument or mine, ſeems to be worth obſervation for its *ſublime* expreſſion, and *metaphorical* elegance.

Speaking of one of your Scholar's Reaſons for leaving your *Hall*, and going to *Trinity College*, becauſe they had a *fine garden* there, which he hoped would be of advantage to his *health*, you make this curious reflection.

*" I

* Page 141.

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" * I do acknowledge it is a very *fine garden.* " queſtion whether there are finer *evergreens* in any " garden in *Europe*, than in that of *Trinity-College:* " But I would have him conſider, that the proper uſe " of that *fine garden* is not to create in *philoſophers* " an appetite to *elegance*, but to ſet forth to " young men the advantage of *education:* For " thoſe *fine eughs* could not have been ſo beautifully " formed, if they had not been *obedient to the ben-* " *der's will*, and ſuffered with patience the *amputa-* " *tion* of every luxuriant, and ſuperfluous branch, in " confidence that all this art and care, and ſeem- " ing ſeverity of the *pruner*, would contribute to the " improvement, and to the reputation of the *plants.*"

But to return: You go on to chaſtiſe your *brother heads* in this oblique manner: —— † " It is the du- " ty of governors and tutors to take care that *they* " (the *ſtatutes* and *rules* of every ſociety) be neither " *partially executed* by themſelves, nor *diſputed* or " *eluded* by others."

We come now to another paſſage, where, upon ſuppoſition of this *ſtatute's* being *eluded*, (as you pretend to prove it is,) you launch out, even without your *uſual ſoftnings*, in this extraordinary manner: ‖ —— " Every *order*, either of the governor or " tutor, however agreeable to the intention of the " ſtatutes, or ſuppoſed to be neceſſary from the very " nature of education, would be cavilled at, diſputed, " negligently obſerved, or diſobey'd at pleaſure; " every *exerciſe*, a ſlight, defective, perfunctory, " formal performance; the *general ſtudy*, without " method or deſign, deſultory, fruitleſs; the *particu-* " *lar lecture*, not before peruſed, not attended to, " not afterwards conſidered, not digeſted, not re- " member'd; the *diſputations*, a ſimple *ſtring* of five or " ſix ſyllogiſms, writ down in a ſcrip of paper,

*divine*

* Page 82. † *Vide Spencer, B.* 1. *Cant.* 1. *Stanz.* 9. *p.* 89.
‖ Page 102.

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" *divine ſervice*, a dropping of the ſociety into the " *chappel* one after another, from the beginning of " the prayers to the end, moſt offenſive to God and " man; the *whole converſation* ſo free from *pedan-* " *try*, as not to relate to *learning*, the trifling pro- " duct of lewd plays, news-papers, and pamphlets. " And, O *grief of griefs!* the conſciouſneſs of their " own *low* parts, *poor* ſcholarſhip, and other defects " would be ſo far from ſuggeſting to them the " propriety of modeſty and humility towards their " governors, that, in proportion to their *known ig-* " *norance*, and *inſufficiency*, their *impudence*, and *in-* " *ſolence* would abound. And this would be the " *precious treaſure*, wherewith the *univerſity* would " be able to preſent the publick."—— All this is ſo agreeable to what I have obſerved concerning the *exerciſes*, *ſtudies*, *lectures*, *diſputations*, *prayers*, and *converſation*, of that *univerſity*, (as any body may be convinced, who will give himſelf the trouble to read my * papers on thoſe ſubjects,) that you almoſt ſeem to have *ſtol'n* the whole paragraph from me. —— You go on in this ironical manner: † " To be ſure they are excellently well prepared to " *adorn* any ſtation with ability, fidelity, and ho- " nour! To be ſure the neceſſity of *ſubmiſſion* to " the *civil magiſtrate*, and of ſtrict obedience to the " laws of their country, is ſo well impreſs'd upon " *them*, that if there were *no penalties annex'd*, " their own reflections would always keep *them* " in awe, and make *them* always ſtudious of the " peace, and abſtinent of the *property* of the mean- " eſt member of the community! To be ſure, af- " ter having read *ſo much philoſophy*, and made " the thoughts of their own *mortality ſo fami-* " *liar* to them, nothing leſs can be expected " of *them*, than a *contempt* of the world, *re-* " *ſignation* to the divine will, and a *ſtrictneſs* of " *life*

* *Vide* Terræ-Filius, N°. x, xx, xxxv, xlii.. † Page 104.

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" *life*, as if to-morrow was to be the laſt day " of it!"

I can call the latter part of this paragraph no other than a lampoon upon the *diſcipline of the* whole univerſity; nay, ſo bare-faced a one, that (contrary to your *uſual gravity*) it comes up to a meer *ludere cum ſacris*.

You ſeem to be ſo fond of this talent at ridicule, that, having ſtarted the conceit of an *undergaduate's* being like an *apprentice*, (which you *etymologize* in a very accurate manner) you proceed to burleſque the *profeſſors* of liberal ſciences, (not, I fear, without having a particular eye upon the *clergy*,) as well as the neglect of *merit* in the univerſity, in this ſevere manner: * " Nor, indeed, can you ſee the neceſ- " ſity there is to *learn* his maſter's art, in order to " *profeſs it*; for ſuch, you have obſerv'd, is the " *general diſregard* to *ſcholaſtick merit*, and ſuch the " happy difference between a *ſcholar* and a *mecha-* " *nick*, that a *ſcholar* may *ſet up*, without having " ever learnt his *trade*, and often have better *buſi-* " *neſs*, than he that hath greater *skill*.

In the next paſſage which I ſhall cite, you ſeem to have work'd up a very high *encomium* upon *yourſelf*, with your uſual *ſeverity* upon your *bre-thren*.

Having told us how ingenuous *ſcholars* ought to reſpect their *tutor* for the ſtrictneſs exerciſed over them, you conclude thus: † " They will rather value " him the more, for that he hath not ſo regarded " his eaſe, as to be remiſs in his *duty*; and hath had " the *honeſty* and the *courage* to *perſevere*, and to be " *equal*, in the midſt of innumerable temptations to " *indolence* and *partiality*."

However, Sir, you might *deſign* this, it is ſo *ſea-ſonable* an obſervation, that I cannot help drawing one inference from it, *viz.* that it is not ſufficient



* Page 105. † Page 109

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for a *good governor* to ſay, in vindication of every thing he does, that he has the authority of the *ſtatutes* on his ſide; but he ought likewiſe to execute them *equally* and *impartially*, both in the diſpenſation of *favours*, and the inflicting of *puniſhments*; for we know, that if *all the ſtatutes* were to be put *rigorouſly* in execution, above half the members of every ſociety muſt be expell'd; but, as a *good governor* is ſuppos'd to act like a *good king*, and impartially *execute juſtice with mercy*, it is almoſt as *unjuſt* and *unequitable* to *ſuſpend the rigour* of the ſtatutes towards *ſome*, and *exert* it againſt *others*, as it would be to act either *without*, or *againſt* any ſuch authority. —— I wiſh you could prevail upon the *preſident* and *fellows* of a certain college (ſome of whom are your *intimate* friends) to lay this conſideration ſeriouſly to heart!

In another place, ſpeaking of *univerſity degrees*, how exactly do you and I jump in opinion, concerning thoſe honours? —— * "Surely, *ſay you*, there "is ſome error in this conceit; and becauſe degrees "*ſuppoſe* education, they are often *miſtaken* by pa- "rents *for* education."

You are ſtill more ſevere upon your *brethren* of the *clergy*, and ſeem to condemn their darling privilege of *pluralities* in this artful and very acute manner: —— † "Where is the neceſſity that he, "who will never *deſerve one living*, ſhould *have* "*two*; which ſome have doubted whether the moſt "exalted merit could *innocently* enjoy? Is not *one* "*living* ſufficient to neglect? *one pariſh* enough to "expoſe himſelf to? Or, muſt he needs have *two*, "to *take notice* that he hath neither *ſobriety*, nor "*gravity*, nor *prudence*, to deſerve their good opi- "nion; nor *ſeriouſneſs* to invite their confidence; "nor *ability* to ſatisfy their ſcruples?"

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* Page 119. † Page 120.

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Having fully condemned ſome of your *brethren* for *ſolliciting* and *importuning* ſcholars into their colleges, and profeſſed your own *innocence* in this particular, you charm us with the following period, which I cannot ſufficiently admire for the *elegance* of the *diction*, as well as the poignancy of the *ſatire*, and artfulneſs of *ſelf-panegyrick*.

* " I profeſs, (*thus you begin,*) as often as I think " of theſe things, which I do every *day*, and almoſt " every *hour* of each day of my life, I am aſtoniſh- " ed, that any *teacher of philoſophy* ſhould himſelf " be ſo *unlearned*, as not to know that *wiſdom* is " of ſuch tranſcendent *modeſty* and *beauty*, and ſo " capable of giving extreme *delight* to the happy " poſſeſſor of her, that ſhe is full worthy to be deſired " with *impatience*, and ſought after with *care*, and " courted with *aſſiduity*, and careſs'd with *endear-* " *ment*, and ought not to ſollicite *admirers*, nor to " *obtrude* herſelf upon them, leſt, by perſons of diſ- " cernment, ſhe be *deſpis'd* for her forwardneſs, her " affectation, and her vanity."

As to the *Temperance* of our *academical* lads, you expreſs yourſelf in this hypothetical manner: † " If, " inſtead of *ſobriety*, which keeps the conſtitution " cool and clean, and the mind vigorous and active, " and lively, and fit for buſineſs, they go every even- " ing to a publick houſe, and, from a reluctance to " the leaſt degree of Intemperance, become *mighty* " *to mingle ſtrong drink*, and ſuffer the love of it in- " ſiduouſly to ſteal upon them, inſenſibly to grow " up with them, till they habitually deſire it, long " for it, hanker after it, are uneaſy without it, and " at laſt, carry this mean, pernicious, ſinful habit " along with them to their reſpective *ſettlements*, " when they go abroad into the World, *&c.*" with a great deal more to the ſame purpoſe, which it



* Page 154. † Page 172.

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would be needleſs, and too *obnoxious*, even for *me* to repeat.

The next point, in which you ſeem to imitate me, is concerning the *Smarts*, of whom you ſpeak thus, (agreeably to what * I have obſerved upon thoſe gentlemen) † " To wear *fine cloaths*, is not to be an *orna-* " *ment* to a ſociety: an *unity* and *ſimplicity* of dreſs, of " *materials*, if not *grave*, certainly not *gay*, is more " genteel, more manly, more ſuited to the ſtudious " life, more expreſſive of a mind intent upon learning, " and inquiſitive after knowledge, and of a contempt " of what the effeminate and illiterate are wont to " admire." —— Again you ſpeak to the ſame effect: " *Finery*, in an UNIVERSITY, *amongſt* ſcholars, *in* " a ſcholar, and while he is profeſſedly *in purſuit* " of thoſe improvements which *adorn* the mind, " is, even in a perſon of fortune, an *impropriety*, if " not an *abſurdity*. So that this ſort of *merit*, if it " entitles him to any *reſpect* from his *mercer* who " cloaths him with it, or from his *valet* who ſtrips " him of it, cannot entitle him to any from his *go-* " *vernor*."

You go on againſt the preſent *extravagance* of the *univerſity* in the ſame excellent manner.

‖ " Neither is it to be an *ornament* to a ſociety, " to *ſpend* a great deal of *money* in it, in coſtly treats, " and entertainments: For *frugality*, which is ſober " and temperate, which avoids as well careleſs and " unneceſſary, as vicious and vain expences, that " there may be always wherewith to be *juſt* and " *good*, and *beneficent*, that there may be *no diſ-* " *treſs*, nor temptation to do *mean* or *wicked* " things through *neceſſity*, is one great part of *uni-* " *verſity education*.

This is all very true, and an excellent obſervation in general; but I hope it is not particularly levell'd at

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* *Vide Terræ-Filius*, No. xlvi. † Page 175.
‖ Page 176.

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at any of your *brother-heads*, for refuſing you a place in their PRIVATE IUNTO's and CABALS. — You proceed thus: * "All our *academical* inſtitutions have this "view: They all tend this way: A *plainneſs* of *diet* "made acceptable by evening ſobriety and early ri- "ſing; and this, in a *moderate* portion at *ſtated* times, "is the univerſal rule of this place; and is of ſingu- "lar uſe, whether it be conſidered as an help to the "*contemplation* of the ſtudious, or as a preſervative "of health to the ſedentary, or as a guard to the "*innocence* of young men, whoſe paſſions are preſ- "ſing *with force* upon them: For any young gen- "tleman, therefore, to diſſipate a great deal of *money* "in ſo needleſs, ſo improper, and culpable an expence, "becauſe he is *rich* enough to afford it, or *vain* enough "to affect it, and thereby to introduce into theſe places "of education a *reluctance* to comply with the *frugal* "methods of life here propoſed and required; a *nicety* "and *elegance* in eating and drinking; Diſpoſitions "to *luxury* and *idleneſs*, and the natural conſequences "thereof, is not to *adorn* a ſociety, but to *debauch* "it; is to hinder any body elſe from being an *orna-* "*ment* to it; and the Way to entitle himſelf, not "to his governor's *eſteem*, but to his very great diſ- "pleaſure.

I cannot, Sir, ſufficiently applaud this elaborate declamation againſt the *profuſeneſs* and *delicacy* lately introduc'd into *Oxford*; an enormity of ſuch fatal conſequence, that unleſs it be in ſome manner timely check'd, it may, in all probability, totally deſtroy the univerſity itſelf. But I muſt alſo beg leave to obſerve, that there ought to be a moderation on the other hand: and that even *frugality* may be carried to an exceſs. As therefore I cannot approve of the *luxury* and *intemperance* of *ſome*, ſo I muſt equally condemn the pedantick *rigour* and *abſtinence* of *others*; for as it



* Page 175.

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is not proper, in these places, to indulge upon *venison* and *salmon*, upon *burgundy*, *champaigne*, and *rack-punch* on one hand; so I think there ought to be something allow'd, besides *small-beer* and *apple-dumplings*, on the other. Nay, the *niceties* before mentioned, if taken in a moderate degree, tend to *inspire* the genius, and *enliven* the imagination; whereas nothing can be expected from only *rot-gut small-beer*, and heavy *apple-dumplings*, but *stupidity*, *sleepiness*, and *Indolence*.

And yet I am assured that a certain learned *Head*, who seems to have no small opinion of his management, has lately established this *regimen*, and order'd it to be strictly observed by all within his dominions; from whence it is conjectured, that the same worthy person is the author of a famous treatise lately publish'd, and entitled *a learned dissertation upon the excellence, dignity, and antiquity of* Dumpling, *with a word upon* Pudding,

For my part, I am against all *extreams*, and especially on the *pinch-belly* side, which I do not think can be of any advantage either to a man's *health*, or his *genius*; but, on the contrary, firmly believe that a lad may *thrive* full as well, and *chop logick* as glibly in a college, where they *eat* and *drink like Christians*, as in any SMALL-BEER HALL whatsoever.

I wonder that you did not, under this head, acquaint us with that wise injunction, which you have caused to be promulgated within your dominions, against the consumption of *Tea* and *Coffee*; a fashionable vice, which tends only to squandring away money, and mispending the *morning*; since (as you once ingeniously express'd it) nothing more can be expected from those JENTACULAR CONFABULATIONS.

You go on, and are very prolix in censuring your *brethren*, the *heads* of houses, for their *neglect* of young *noblemen*, and *gentlemen-commoners*, committed to their care, just in the same manner which I have

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I have * done, only allowing for your uſual *ſalvo's* and *diſguiſes*. It would be too tedious to quote all your paſſages to this effect; eſpecially conſidering that my letter is already ſwelled much beyond its intended *length*; I will therefore only give the reader a ſample or two, and ſo conclude.

Having told us how a governor ought to behave towards perſons of a *ſuperior rank*, you proceed thus:

" † But a *governor* —— will not be ſo *baſe*, as, in " conjunction with *grooms*, and *footmen*, and *nurſes*, " and ‖ *refugee tutors*, to ſhew his reſpect to them, " by admiring their *fortune*, or their *birth*, and there- " by corrupt their minds with *falſe notions* of great- " neſs; or by *flattering* them in their *follies*, or their " *vices*; or by *ſuiting* himſelf to their *irregular* ap- " petites." Again you ſpeak of them thus:

—— " ‡ By this means they will be *untaught*, " in the very place of their education, thoſe *right* " *notions* of themſelves and others, which they had, " in a good meaſure, learned *before* they came to " the UNIVERSITY."

Once more you ſay: " * A *governor*, therefore, " in the *execution* of the *ſtatutes*, can neither *pru-* " *dently* nor *juſtly* make any *difference*, between thoſe " who are ſtyl'd *gentlemen-commoners*, and thoſe " who are call'd ſimply *commoners*, who are not un- " frequently of the *ſame* family with thoſe of the " *ſuperior order*, very often of *as good*, and ſometimes " *better*. A *gentleman-commoner* hath a ſoul to be " ſaved as well as a *ſervitor*, and is under the ſame " obligations to *religion* and *virtue*. A *gentleman-* " *commoner* owes a *duty* to his country, and hath " no more title to be *uſeleſs* to it, than any *other* " *perſon*, to whom he would ſhift off the *diligence*, " and the *qualifications* to ſerve it."

If

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* *Vide Terræ-filius* N° ix. † Page 181.
‖ A rub upon *foreigners*. *Vide Terræ-Filius* N°. xxxv.
‡ Page 184. * Page 185.

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If any one can deny that this is an *indirect banter*, exactly in the *Newtonian* manner, upon the method of treating *gentlemen-commoners* at *Oxford*, as well as upon those *gentlemen* themselves, I must confess that I have no judgment in language, and will rather give up my assertion, than endeavour to prove it.

I have now gone through my observations upon this extraordinary treatise; and, though I could produce divers other passages out of it to the same effect, yet, I believe, those already cited will be thought sufficient to demonstrate that you have, in almost every particular, covertly espoused my cause, and fought under my Banners. Nay, in some points, you have exceeded the *model* which I laid down, and urged your resentment farther than I can justify; particularly with relation to the gentlemen of *Oriel* and *Baliol Colleges*, in which you have by far outdone me: For I will defy the worst of my enemies to shew one instance, where I have, in so bitter a manner, inveigh'd against any gentleman, for no other reason than purely to wreak a little Spleen, and bespatter the *university*.

I do not say that you *designed* to serve me in this signal manner; for, as I observed at the beginning of these *remarks*, the *insufficiency* and *elusion* of one particular statute, in which you fancy yourself aggrieved, seem to be the burthen of your whole book, from beginning to end. All your complaints turn upon this head; but, in the great hurry of your Zeal, there is scarcely an *enormity* in the university, which you have not lugg'd in as a consequence of this *insufficiency* or *elusion*, though they evidently flow from other causes.

Thus we may justly say of your book, without prejudice or partiality, that you seem to be designedly *in the wrong*, in your *main* position, as well as in the Facts which you have brought to support it, and inadvertently *in the right* in almost ever thing besides

Per-

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Perhaps, after all, you will object that I have misinterpreted your thoughts, and deduced consequences which never entered into your heart; to which purpose you will quote a great many plausible passages out of your book. It may be so, indeed; but, even in that case, I can see no reason that I have to ask your pardon, since, however, I may have injured your *thoughts*, I am sure that I have not wrested your *words*, which are evidently on my side, whatever your *heart* may be; nor are you the first who has really wrote a *Satire*, whilst he was intending a *panegyrick*.

But however this was brought to pass, whether *wittingly* or *unwittingly*, I am certainly obliged to you for taking up the cudgels in my defence, and becoming my *co-adjutor*, at a time, when I thought that every body had deserted me in the cause of virtue and *reformation*. I have long laboured by myself under the weight of Calumny upon this account; and it is very kind of you to step in, even thus late, to my relief, and take half of the burthen upon yourself. The only *return* that I can promise to make is, that, as you have despised the comforts of ease, plenty, and tranquility to support me; so, I will, upon all occasions, (as far as *truth* and reason will allow me,) sacrifice my time, and even my reputation to serve you: At present, I can do no more than affix the *sum* of what you have written, with these *remarks* upon it, to the end of my book on the *same* subject, that they may live together to all posterity, and be mutual aids and justifications of each other.

I confess, Sir, I am at a loss to judge whether the university, assembled in *convocation*, will think fit to return you their *thanks*, in due form, for the *proposal* you have made to them; or, order your book to be *burnt*, as a libel upon their *statutes* and *discipline*: but I shall impatiently wait for the issue of their consultations, having the justest reason in the world to expect, that *my* performance will meet with the

*same*

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*fame* fate, whether it be *for its honour*, or *for its diſhonour*.

Our caſes, Sir, are ſo exactly parallel, that I have borrowed a paſſage out of your book, entitled *Univerſity Education*, for a motto to *Terra-Filius*: Again, part of your *motto* ſerves full as appoſitely for an head-piece to this *appendix*; and I muſt take the liberty to *conclude* in the ſame manner that you *conclude*; which I chuſe to do, becauſe the words are exactly applicable to my caſe, as well as yours, and are far more *figurative* and *metaphorical* than I can ſupply.

* " For theſe *ſix* years *that I have undertaken* " *the* reformation *of the two univerſities*, I have " ſeemed to myſelf to have been walking through a " large field of † *briars* and *thorns*, in hopes of arri- " ving at a *beautiful country* beyond it; of which, " at my firſt ſetting out, I thought I had a very " *near* proſpect: But, good God! with what *weary* " *ſteps*, with what *hard ſtruggle*, with what *ex-* " *treme hazard* of loſing every *rag of cloaths* off " my back, have I toil'd and ſweat, to get through " this *horrid brake!* the thicket *impenetrable!* the " path *untrod!* I have been teiz'd, perplex'd, *prick'd*, " *ſcratch'd*, *torn*, *wounded*, *diſfigur'd!* No ſooner " have I been able to *diſengage* myſelf on one ſide, " than I have been *entangled* on the other. In the " midſt of this perplexity and diſtreſs, nothing kept " up my ſpirits more, than an earneſt *deſire* of do- " ing the good that was before me; a thorough *per-* " *ſwaſion* of the *ſucceſsfulneſs* of perſeverance, and " an utter *contempt* of the *unreaſonable oppoſition* I " met with: For I conſider'd that it aroſe only from " *briars*

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* Page 206.

† Alluding to that paſſage in our excellent *Homilies*, viz. *Of ourſelves we be* crab-trees. - - - *We be ourſelves of ſuch earth, as can bring forth but* weeds, nettles, brambles, briars, cockle, *and* darnel. *Vid. Hom. Lond. edit.* 1676. *p.* 9. ſecond Part of the *miſery of man*.

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" *briars* and *thorns*, which, however they might be " permitted, for a while, to triumph in retaining a " little of my *fleece*, would never be able effectually " to obſtruct my paſſage to that *fine paſture*, and " thoſe *delicious ſtreams* I panted after.

*I am*, SIR,

*Your moſt* thankful

*humble Servant, and*

Fellow-Labourer,

TERRÆ-FILIUS.

POST-

# POSTSCRIPT.

I Would not willingly let any part of your argument, with regard to the *ſtatute* in diſpute, paſs unobſerv'd; and for that reaſon have thought fit to add a word or two, by way of *poſtſcript*, to the foregoing *remarks*.

The only *plea*, which you ſeem to have left, for deſiring an *amendment* of this ſtatute, is, that the *penalty* of *forty ſhillings*, by the alteration in the value of money, is much *leſs conſiderable now* than when the ſtatute was *firſt made*. I have not pretended to deny this; for I know it to be true. But I think that I have, in a great meaſure, refuted your arguments upon this head, and prov'd, that the terrible conſequences which you draw from it, and ſo ſtrongly prognoſticate, *viz.* the *total ſubverſion of academical diſcipline*, will, in all probability, never come to paſs; for, in the caſes both of Mr. *Seaman* and Mr. *Somaſter*, (which I hope you will not inſiſt upon any longer,) you do not pretend that they went away *without* asking for a *diſceſſit*; nor that they ask'd for it either out of *wantonneſs*, or to *eſcape* from the *diſcipline* of your hall. Since of *one* you ſay, that he was *ſtudious* and *well-inclined*; and you do not offer to ſay any thing to the *contrary* of the other; and beſides theſe *two*, you have not been able to give any other inſtance, in the courſe of *one hundred and ſeventy eight years*.

You

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You ſay this *diminution* of the penalty is a * *miſchief which* time *has introduced*. How great a *miſchief* it is, I muſt leave the reader to judge, after what has been ſaid: But if you had been pleaſed to recollect ſome other ſtatutes, you might have employed your time to much better purpoſe, in ſetting forth the *real* and *grievous miſchiefs* which *time has introduced*, by the alteration in the *value* of money; particularly in the *ſtatute* relating to *grand compounders*, which is grown ſo burdenſome, that it keeps ſeveral gentlemen from taking their *degrees*; or in the *ſtatutes* of ſeveral colleges, which oblige the fellows to *ſwear* that they are not worth *five pounds per annum de proprio*, and thereby involve *many* of them in the guilt of *perjury*. By *propoſing* a redreſs of theſe *grievances*, you would have done a *real honour* to the *univerſity*, as well as *true ſervice* to mankind, inſtead of amuſing us with idle *perſonal* complaints, founded upon *imaginary* grievances, and carrying on your *own* fanciful and ridiculous SCHEME.

I will detain you no longer than to put you in mind, that as you have thus *groſly miſrepreſented* the whole matter, and thereby injur'd ſeveral worthy gentlemen, you ought, as a *profeſſor* of learning and chriſtian religion, to make them ſome reparation, by publickly *asking their pardon*, as well as to offer ſome *apology* to the publick *for having impoſed* upon it in ſo *egregious* a manner.

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* Page 32.



*FINIS.*

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